







THE DIGBY MYSTERIES.

TO
MRS GEORGE WHERRY,

Corpus Buildings, Cambridge.

MY DEAR MRS WHERRY,

You and I once studied SHAKSPERE for a time together.

I well recollect your capital acting of Nerissa in the *Merchant of Venice*, and the arch way in which you tost up your handkerchief when you heard the news that Bassanio was coming, as if you divined that the right man was near.

Some friends asserted that you actually winkt at him, to let him know which were the wrong caskets, and which the right ; but that was doubtless a libel. At any rate you chafft delightfully that saucy *Gratiano*—the impertinent !—who dared to say that it was a ‘youth,’ ‘a little scrubbed boy,’ to whom he gave your Ring.

Then you left such merrymaking to nurse “the speachleffe sicke,” “enforce the maimed impotent to smile” ; and for two years you toiled in the Hospitals.

You have your reward in your pretty, happy home, in the affection of the able and accomlisht gentleman to whom you have linkt your life—the tender of the suffering, the helper of the poor, “who are Christ’s friends,” as Chaucer says.

I think of your choice and lot with pleasure, and I venture to dedicate to you this edition of a few of the Early Religious Dramas before Shakspeare’s time, as just a reminder of the days when his triumphant art was the subject of our mutual work. Believe me to be,

Always sincerely yours,

F. J. FURNIVALL.

New Shakspeare Society
Publications

Series 7 Vol
THE English mysteries etc

DIGBY MYSTERIES.

1. THE KILLING OF THE CHILDREN.
2. THE CONVERSION OF ST PAUL.
3. MARY MAGDALENE.
4. CHRIST'S BURIAL AND RESURRECTION,

WITH AN INCOMPLETE

MORALITY

OF

WISDOM, WHO IS CHRIST

(PART OF ONE OF THE *MACRO MORALITIES*).

EDITED FROM THE MSS.

BY

F. J. FURNIVALL,

FOUNDER AND DIRECTOR OF THE NEW SHAKSPEARE SOCIETY, ETC.

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✎ The Committee of the *New Shakspeare Society* give express notice
that the Editor of any of the Society's Books is alone responsible
for the opiniens exprest in it.

FOREWORDS.

THIS book opens the Seventh Series of the *New Shakspeare Society's* publications, that of the "English Mysteries, Miracle-Plays, Interludes, &c. up to Shakspeare's time." Tho it is later and far less complete than the other sets of Mysteries—the Towneley, Chester, Coventry, and Lord Ashburnham's York one, still kept in MS.—it has been hitherto printed in so few copies¹—50, by the Abbotsford Club in 1835—that I chose it, on that account, as our first work of the kind, in order that it might get more generally known. As too I have been able to add to the old set one more Mystery in 2 Parts,—that of the 'Burial and Resurrection of Christ,' which evidently once belongd to the Digby MS. 133, from which these Mysteries get their name,—the prezent edition has a fresh value of its own, however slight that value may be.

But to every play-goer and every student of the drama, all the old Mysteries have an interest independent of their literary merit. They show him the stories and scenes in which his forefathers before and up to Shakspeare's time were content to find edification and amusement. They prove to him that these old plays were but parts of the Romish Church service, developd and taken out into the streets (p. 227-8, below). They give him the origin of that mixture of comedy in deepest tragedy, and of tragedy in highest comedy, nay in roaring farce, which is a leading note of Shakspeare's

¹ Hawkins printed the first play, *Candlemas Day*, in his *Origin of the English Drama*, 1773, and Marriott reprinted it in his *Collection of English Miracle-Plays, &c.*, Basel, 1838.—P. A. DANIEL.

drama, and which so shocks the classicist critics of Romanticism. And if these Digby Mysteries, being poorer than the Towneley, point to the decay of the old religious Drama in England, the student sees in that only the greater need for Shakspeare to arise, replace the old Religionism with the new Humanity, and take as his themes the love, fears, hates, ambitions of men, the World and its Ruler, instead of Judæa and its King.

The first Play, 'Herod's Killing of the Children' or 'Murder of the Innocents,' and the Purification, is one of a set of New Testament Plays,—the seventh, says Stowe, p. 1, l. 2, below, but the 3rd, I suppose, the 'Annunciation and Birth of Christ' being the first, and the 'Adorations of the Shepherds and the Three Kings' being the 2nd. Only one of these plays was playd yearly, says our text, p. 2, so that the place it was acted in must have been some small town or village; and no mention is made of any Trade supplying the Actors. The 4th Play of the set was to be 'Christ Disputing with the Doctors in the Temple,' see p. 23; and so, if the set of after Plays was 23 in number, like the Coventry New-Testament set, it would take the villagers 23 years to get through the story of Christ's life. But no doubt several subjects were lumpt into one play in the Series to which this *Killing of the Children* belongd.

The comedy in this first Play was supplied by music and dancing between the Prolog and Scene i (see p. 2, at foot), and after the Play (p. 22) as well as after the Epilog (p. 23), as after Shakspeare's plays. Also by Herod's bragging and strutting (p. 3), by his man Watkyn's boasting, and then confessing that he was afraid of a woman with a distaff (p. 6, 7, 9), and later by the women 'laying on' and beating Watkyn with their distaffs (p. 14). The killing of the children was done on the stage, seemingly (p. 13), and Herod died there too (p. 16). But there does not seem to have been a

curtain to the pageant-wagon,—whose existence I assume,—for at the end of Scene i the stage-direction is, "Here the Knyghtes and Watkyn walke about the place tyH Mary & Joseph be conveid into Egipt." The Temple (p. 18, 20) was, I suppose, a bit of painted wood on the floor of the wagon. The "Virgynes, as many as a man wyH" (p. 19), who held tapers, went in procession, sang (p. 20) and danced (p. 22, 23), were, I suppose, part of the Audience, as well as the 'virgyn' and four women who playd the Mothers, of the sixteen Players named on p. 24 as performing the Play.

The second Play, *The Conversion of St Paul*,—he being "drest lyke an aunterous knyght,"—seems to have been acted in a larger town, for its three Acts were playd at three Stations or open sites (p. 27, 33, 41), at the first of which there was room for Saul's horse to be brought up, and for him to ride about (p. 32, 33). The "pageant" is mentiond at p. 33, l. 167, p. 52, l. 657; and that the wagon had an upper (? half-) stage is certain,¹ as the Holy Ghost appeard on it (p. 38, at foot), and the "fervent," lightning or thunderbolt (p. 34) would be thrown from it. In this case too there were Dances after the Prolog (p. 27, l. 14) and Act I (p. 33), while the comedy was developd by a scene of broad chaff between Paul's servant and an Ostler (p. 30-1). But the audience who followd the wagon from Station to Station (p. 33, l. 156-7) evidently

¹ "In the great Mysteries the stage was at three elevations (and before it was a shallow but broad *podium* for the chorus). The lowest stage represented the nether world. In the midst was a door—the mouth of hell—and steps led from it on each side to the second stage, which figured earth. The highest stage was reserved for the Deity and the saints; it was heaven." 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 4: an excellent book, which shows in its next 3 pages how effective this 3-stage arrangement was in Theodore Schernbeck's play of *Frau Jutta*, composed in 1480 on the story of Pope Joan. A procession of cardinals "with tapers and banners move along the middle stage chanting a litany. Below, the demons are tormenting the soul of Jutta, who pleads on in piteous hymn to Mary. Above, in heaven, the Blessed Virgin and St Nicholas are entreating the Saviour."—*Ib.* p. 7.

found the seriousness of the original Acts II and III dull, and so a later hand—? Miles Blomefylde, p. 55—spiced up Act III with a lively scene of the Devils in Hell, amid fire, flame, roaring, and crying (p. 43-46), to carry off the weight of Paul's Sermon on the Seven Deadly Sins, which followd.¹

In the third Play, *Mary Magdalene*—of which Part I describes her Father Cyrus and his death, her Seduction by Lechery and a Gálant, her Repentance and Wiping of Jesus's feet with her Hair, and also her brother Lazarus's Death and Againrising—we have the comedy supplied by our friend Herod (p. 60-1) bragging as before, by the King of the Flesh kissing Miss Lechery (p. 67), and by a scene at a Tavern in Jerusalem (p. 72-5), with a young dandy who wants a pretty barmaid to chat to, and who makes Mary fall in love with him. Then the Devils are seen in Hell (p. 75), which is the lower stage (p. 76) of the 2- or 3-staged wagon (p. 67, at foot), and in scene xv, p. 82-3, all the Seven Devils are beaten on their buttocks on the stage. A house is also set on fire (p. 83): an instance of early Sensationalism.

In Part II—which tells how Christ appears to Mary at his tomb,² how she goes to Marcyllé, converts its King and Queen, is fed in the wilderness by Angels, and then dies and is taken up to Heaven—the bragger is supplied by the

¹ "A traveller in 1790 . . . goes on to relate that in other villages near Innsbrück, St Mary Magdalene [see above, and p. 82-3 below] and St Sebastian were being performed; and he was assured that these pieces possessed superior attractions to that of St Pancras, inasmuch as *more devils appeared in them.*" (See Pichler, *Ueber das Drama des Mittelalters in Tirol*, Innsbrück, 1850.) 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 17.

² On the three Maries and the Apostles at the Tomb, p. 92-4, 201-218, compare the lines (21-4) in Stubbes's *Anatomie*, Part I, Appendix, p. 336, from Naogeorgus:

"In some place solemne fightes and showes, & Pageants fayre are playd,
With fundrie sortes of maskers brave, in straunge attire arrayd,
As where the Maries three doe meete, the sepulchre to see,
And Iohn with Peter swiftly runnes, before him there to bee."

King of Marcyll (p. 90), and the fun by the Priest's boy and his doggrell service (p. 99-101), the Shipman with a merry song (p. 107), and his boy Grobbe (p. 107, 119, 125). In this Part there must have been a third stage for Heaven—see note ¹, page ix, and p. 106, 113, 130, 131, 135 (*gaudent in celis*)—above the main stage, under which was the Hell (as in Part I) to which the Devil betook himself (p. 92, l. 992) after he had told how Christ harrowd Hell. How all the scenes of the Temple, the burning of the Idols, the Shipman and his Ship, the rock on the island where the Queen of Marcyll was left (p. 121), &c., were managed, I can't tell. Possibly some of the Players had separate scaffolds: see Sharp's Dissertation on the Coventry Plays. But make-believe will do wonders. My friend Mr P. A. Daniel tells me, that in Melbourne he saw a Chinese troupe act admirably on a small stage, with the roughest scenery. A wooden form servd for a castle-wall, a chair behind it for the battlements, on which the besieged King mounted, and whence he made a spirited harangue to the rebellious besieging General and his army of three men, as Richard II does to Northumberland at Flint Castle in Shakspeare's Play, III. iii. And really, when you know the story, you don't need scenery, as we found, who were lucky enough to see the First Quarto of *Hamlet* acted at St George's Hall on April 16, 1881.

In the fourth Mystery here, the 'Burial and Resurrection of Christ,' there is no comedy, and I see no trace of the Pageant or Stages. The Stations in it (if any) would be only those of the Church from whose service it was either imitated, or of which it once formd part.¹ The Play is arranged to be either recited or acted, and a warning is given at the beginning (p. 171), that there is a Proem, "*certene lynes, which are not to be saide if it (the Play) be plaiede.*"

¹ The Procession of the Sacrament no longer forms part of the Romish Church Service on Easter Sunday morning.

At several other places—see notes p. 173, 174, 176, 178, 180, 182, 183, 184, 185, &c.—is evidence of the double character of the composition. Towards the end of the Play (p. 223, 226) some of the Sequences of the Easter Sunday Mass of the Romish Service are directed to be sung as part of the performance, as on p. 194-5.

Now, did the mixture of comic bits with most serious subjects take off the effect of the mysteries of Christianity performed before the common folk? I doubt it. My friend Mr H. H. Furness, the editor of the splendid new *Variorum* Shakspeare, once told me that he saw in Spain a Mystery performed, and that at one point a bell tinkled, and in came a troupe of ballet-girls in short frocks and flesh-tights, and danced a ballet. All the onlookers evidently took it as a natural and proper occurrence.¹ They'd grown accustomed to

¹ P.S. Having just found Mr Furness's note, I print it:—

"Years ago I saw a Passion Play in Spain, which was sublimely national. After the Magi had presented their gifts to Mary, who was seated beside a pasteboard manger, surrounded by pasteboard oxen, with a great deal of genuine straw about, at the tinkle of a little bell, ballet-girls in short skirts and pink tights darted from the side scenes, and, pirouetting around the groups, finally struck an attitude with their hands over the cradle, and their elevated toes pointing to the audience." When the curtain went down there were vociferous calls for the actors, and Christ appeared, leading Joseph and Mary, and bowed his thanks. It was deeply religious to the people, and many women wept."

Compare Mr Baring-Gould's experience in Brabant:—

"But perhaps the most curious representation of the last scenes of the sacred history I have witnessed, was at Mechlin, a few years ago, on the fête of St Rumbold. A travelling band of players had erected a large tent with stage in it, in the market-place; and their programme of entertainments consisted of—

"1. Tight-rope dancing, tumbling, and performing dogs.

"2. The laughable farce of 'A Ghost in spite of himself' (the English farce of that name translated into Flemish).

"3. The Passion and Resurrection of Christ.

"It was more than startling to see 'the spangled sprite of the shining shower,' who pirouetted on the tight-rope, figure half-an-hour later as the Mater Dolorosa, and the human spider, a man in fleshings, who walked backwards on hands and feet, transformed into the Beloved Disciple; but the Brabant peasants seemed aware of no incongruity, and were as ready to weep at the crucifixion, as they were to laugh at the dancing dogs. The peasant mind of the present day is constituted like that of their Mediæval forefathers, who insisted on the introduction

it, and so it was right. Just so, most Englishmen take the existence of our hereditary House of Lords, and the spelling of the sound 'enuf' as 'enough.' The survival of an absurdity or incongruity never shocks traditional minds; nay, the proposal to remove it always makes them angry.

It was probably some feeling of this kind that made me reprint the fragment of the Macro¹ Morality of *Wisdom*, when the rest of it had been printed by the Abbotsford Club in 1837. But this fragment was in the Digby MS. 133, had been in the Abbotsford-Club print of that MS., and would be expected by students in ours. I could not at first trace the Macro MS. to the present Mr Gurney, and so I was glad of the excuse to keep this bit of *Wisdom* in our book. (Even literary Antiquaries are mortal and have weaknesses.) By Mr Gurney's kind leave, Miss Marx has since made a copy of all the Macro MSS. for the Society, and when we have any money to spare, I hope to edit it.

In the progress of the drama, Moralities followed Mysteries, and were succeeded by Interludes. When folk tired of Religion on the Stage, they took to the inculcation of morality and prudence; and when this bored them, they set up Fun.

Our *Wisdom* Morality hooks on to dogmatic Religion by its Wisdom being Christ, and by its doctrines, p. 143, &c. It keeps up the fun of the old Mystery by its comic man Lucifer (p. 155, &c.), its dance (p. 164), and its later hornpipe, quarrel and boy-devils (p. 167). It is one of a set playd in London, since it mentions the Holborn Quest,² p. 165, l.

of an element of grotesqueness into every tragedy and religious mystery." 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 8-9.

¹ The MS. containing these 'Moralities' once belonged to a Dr Macro.

² On the Holborn Quest, see p. 168, and "The (65) ancient Articles of the charge of the Wardmote Inquest, formerly delivered," in Joseph Newell's *Inquest Juryman*, 1825, p. 54-68.

733,—and Westminster and St Andrew of Ely (cp. St Andrew's, Holborn, nearly opposite Ely Place),—and has few, if any, of the dialectal peculiarities which mark the Midland Mysteries.

With regard to the dialect of the Mysteries I see no special marks of any dialect in the *Killing of the Children*, tho *wha*, 13/305, *mut* 13/319, *chever* shiver 15/374, *thu* thou 8/195-8, 16/397, 400, &c., *wolcome* 18/437, 438, 441, *gh* of *abought* about 19/476, *parfight* perfect 18/446, *afforn* before 20/484, 22/529 are provincial, and the verbal *n* plurals—*ioyen* 20/501, *bene* be 5/112, 4/88, *han*, &c.—point, I suppose, to the Midland rather than any other dialect.

Of the *Conversion of Saul*, I can say no more. It is fond of *a* for *e* and *o*,—*drad* 27/20, *adrad* 36/234, *frawardnes* 28/39, *massage* 38/239, *marcy* 38/290, 46/506,—of *f* for *v*, we *gyf* 28/43, 32/132, 47/522; but though the lacking of “lytturaþ scyens” and the “non intellygens of Retoryk” which it confesses to, 52/658, 661, are apparent, its district is not, to me at least.

In *Mary Magdalene*, however, East-Midland characteristics, *xal* shall, *qvat* what, &c., clearly appear, as I have noted on p. 53, note 1. And *Christ's Burial and Resurrection* was—says Dr Richard Morris, p. 170,—Northumbrian, and then rewritten or copied by a West-Midland scribe.

As to the metre, notes will be found on or near the first page of each play. The *Killing of the Children* is in 8-line stanzas, *ababb cbc*; and the *Conversion of St Paul* is in 7-line stanzas, *ababb cc*. Part I of *Mary Magdalen* is very irregular: it tried seemingly to get into 8- or 9-line stanzas, but other stanzas, alternates and couplets also occur; Part II is mainly in alternates: *Wisdom* is in 8-line stanzas: Scene i. *abab bcbc*; Scene ii. iii. and the printed bit of iv. *aaab-aaab*, with an occasional couplet added, as in 165/735-6, 166/745-6, and some of the stanzas are linkt, the first line

of the second ryming with the last line of the first. The *Burial of Christ* is, as noted on p. 171, almost all in 6-line stanzas *aab, ccb*, tho sum 8-line ones occur, *aaab, cccb*. The *Virgin's Complaint*, p. 191-3, is mainly in eight, *abab, bcbc*, with some sixes and sevens, followd by couplets. Parts of this *Complaint*—the best portion of the volume—have the same burden 'Who cannot wepe, com lerne of me' as the earlier poem in my *Hymns to the Virgin and Christ*, Early English Text Soc. 1867, p. 126-7. This fashion of stanzas, alternates and couplets in dramas lasted well into Shakspeare's time. In his earliest play he has a conversation of four men in no less than 17 alternates (*abab*) in succession, *L. L. Lost*, IV. iii. 222—289; Berowne and Boyet talk in stanzas now and then, *ib.*, 214—219, V. ii. 256—261. (See too I. i. 94-9, 112-118.) But happily our great playwright soon gave up the trammels of this convention.

The date of the Digby MS. I have put at 1480-90. At first I thought 1475, but the late regretted Librarian of the Bodleian wrote to me on July 8, 1879:

"1512 [the copier's date at p. 1, copy] is not so far off the mark as you suggest. I do not think that the text is 20 years in advance. Ever yrs. sincerely, H. O. Coxe."

There seem to be at least three hands in the Digby MS. Plays, of which I suppose the hand before 1500,—? John Parfre's,—to write leaves 146-157, 37-50 (less 45-47, bk), all the *Killing of the Children*, and *Conversion of St Paul*, except the later Devils scene. This scene (leaves 45-47, back) and *Mary Magdalene* (leaves 95-145) appear to be in a hand somewhat later than that of the two other plays, and I suppose it to be Miles Blomefylde's. He signs his name before the *Conversion of St Paul*, but there I hold his signature to be in the later hand, as is the line "Ihon Parfre ded wryte thys booke," p. 24.

The *Morality of Wisdom* (leaves 158-169, bk) seems to

be in a fresh hand, which my note calls later, but Mr Macray and Mr Parker say is earlier, than the others. The latter agrees in thinking there are three hands in the MS. Plays, and feels sure that there are at least two. My notes, and my recollection, are for the three hands.

Looking into the MS. accounts of the Chester Plays some years ago, I copied a few extracts which may be now shunted into an Appendix, on the chance of their interesting some friend of ours in America, if not here, and helping him to realize the old scene at the acting of the plays. All the extracts have, no doubt, been printed in some History of Chester or elsewhere, but I have not had time to look round for them.

With thanks to Mr George Parker, our careful copier and collater at Oxford, and to Mr Herrtage for his help with the Glossary and Index, I turn to Part II. of Stubbes's *Anatomie* and to *Shakspeare Allusions*, and wish our Members the pleasant Long-Vacation that I fear I sha'n't get.

June 29, 1882.

P.S. In the *Daily News* of April 4, 1881, is a long and interesting account of a Mussulman Passion Play.

In the *Academy* of July 1, 1882, is a short statement about the York Mystery Plays, which the present Lord Ashburnham, wisely changing the dog-in-the-mangership of his late father, is letting Miss L. Toulmin Smith edit his unique big 4to. MS. of for the Clarendon Press. The York volume contains 48 plays, as against the Coventry 43, the Towneley 32, and the Chester 24. Four or five of the York plays are the same as some of the Towneley set, with additions or omissions. The first eleven York plays are from the Old Testament, the other 37 are from the New Testament, the Gospel of Nicodemus and some of the Marian legends. The MS. gives the music sung by the angels in the play on the vision of our Lady to St Thomas. The MS. is about 1450 A.D., but it probably represents a somewhat earlier text.

The Scriveners' Play of this York set, printed by Croft in 1797, and the Camden Soc. in 1858, seems to have been set from an actor's copy, lately belonging to Dr Sykes of Doncaster.

On the French Mysteries, see the Introduction to the *Mistère du Vieil Testament* by the late liberal Baron James de Rothschild, in the edition he gave to the Old French Text Society, the *Miracles de la Vierge* in the same Society, M. Petit de Julleville's book on the subject, M. Onésyme Leroy's *Etudes sur les Mystères*, Messrs Gaston Paris and Reynaud's edition of the *Mystère de la Passion*, and the dramatic section of Aubertin's *Histoire de la Littérature française au Moyen Age*.

APPENDIX TO FOREWORDS.

NOTES ON THE CHESTER PLAYS AND MIDSUMMER WATCH, FROM
HARLEIAN MSS. 1944, 1948, 2125, &c.

Harl. MS. 1944, lf. 21 bk.

¹ Now of y^e playes of Chester called y^e whitson playes, when they weare played, and what occupaciones bringe forth the at their charges the Playes and pagiantes.

Heare note *that* these playes of Chester called y^e whitson playes weare the worke of one Rondoll,² a monke of y^e *These playes are now abolished:* Abbaye of S^t Warburge in Chester, who redused in metter, in y^e englishe tounge; and this moncke, in a good desire to doe good, published y^e same. then the firste mayor of Chester, namely Sir Iohn Arneway knight, he caused the

¹ Part of Chap: 4: From "A breauarye, or some fewe Collectiones of y^e Cittie of Chester, gathered out of some fewe writers, and heare sett downe, and reduced into these Chapters followinge:" Harl. MS. 1944, lf. 3. The Forewords "To the Reader" are signd "*per* Dauid Rogers: 1609: July: 3"; and Harl. MS. 1948, lf. 18, says that the Collections were "collected by the Reuerend: m^r Robert Rogers, Batchlor in Diuinity, Archdeacon of Chester, and Prebunde in the Cathedrall Church of Chester [and parson of Gawsworth]," and "written by his sonne Dauid Rogers."

² In Harl. 2124 (a Copy of the Chester Plays made by Jas. Miller in 1607), a vellum fly-leaf (? later) says:

The Whitsun playes first made by one Don Randle Higgenet o Monke of Chester Abbey, who was thrise at Rome before he could obtaine leaue of the Pope to haue them in the English tongue.

The Whitsun playes were played openly in pageants by the Cittizens of Chester in the Whitsun Weeke. Nicholas the fift then was Pope, in the year of *our* Lord 1447. Sir Henry Francis, sometyme a Monke of the Monestery of Chester, obtained of Pope Clemens a thousand daies of pardon, and of the Bishop of Chester 40 dayes pardon, for euery person that resorted peaceably to see the same playes, and that euery person that disturbed the same to be accursed by the said Pope, vntill such tyme as they should be absolved thereof.

same to be played [*"anno domini: 1329"*]; the manner of which playes was thus: They weare deuided into 24 pagiantes or partes, acordinge to the number of y^e Companies of y^e Cittie, and euery Company brought forth their pagiente, which was y^e cariage or place which they played in: And yarlye before these were played, there was a man¹ fitted for y^e purpose¹ which did ride, as I take it¹ leaf 22. vpon St George daye² throughe y^e Cittie, and there published the tyme and the matter of y^e playes in breife, which was called "y^e readinge of the banes."² April 23. [The Reading of the Bans, or Proclamation of the Mysteries to be playd.] They were played vpon monday, tuesday, and wenseday in witson weeke. And they first beganne at y^e Abbaye gates; & when the firste pagiente was played at y^e Abbaye gates, then it was wheeled from thence to the pentice at y^e highe crosse before y^e Mayor; and before that was donne, the seconde came, and y^e firste wente in-to the watergate streete, and from thence vnto y^e Bridge-streete, and soe all, one after an other, tell all y^e pagiantes weare played, appoynted for y^e firste daye, and so likewise for the seconde & the thirde daye: these pagiantes or cariage was a highe place made like a howse with ij rowmes, beinge open on y^e tope: the lower rowme they apparlled & dressed them selues; and in the higher rowme they played: and they stooode vpon 6 wheeles. And when they had done with one cariage in one place, they wheeled the same from one streete to an other: first from y^e Abbaye gate to y^e pentise, then to the watergate streete, then to y^e bridge streete, throughe the lanes, and so to the estgate streete. And thus they came from one streete to an other keapinge a direct order in euery streete; for before y^e firste cariage was gone, y^e seconde came, and so the thirde, and so orderly till y^e laste was donne, all in order, without any stayeing in any place; for, worde beinge broughte how euery place was neere done, they came, and made no place to tarye, till y^e last was played:³

Heareafter followeth y^e readinge of y^e banes, which was read before y^e beginninge of y^e whitson playes, beinge the breife of y^e whole playes: /

³ The shorter Annals or "Breauarye of the Cittie of Chester," from Rogers in Harl. 1948, adds on leaf 64, back (after "all the streetes have their pagiantes afore them all at one time playeing together,") 'to se which playes was greate resorte, and also scaffoldes and stages made in the streetes in those places where they determined to playe their pagiantes.'

[Here follow 'The Banes'—an Address of 9 stanzas to the future audience, then 24 stanzas on the 24 Plays, and 4 lines of Conclusion,—all printed by Thos. Wright in the Old Sh. Soc.'s *Chester Plays*, i. 1-7, from George Bellin's copy in Harl. MS. 2013; and then Rogers goes on, leaf 24, back :—]

"The sume of this storye, Lordes & ladyes alle,
he wisheth I haue breifely repeated, & how they muste be played.
men not only Of one thinge, warne you now I shall,
to take y^e That not possible it is, these matters to be contynued
sight of y^e In such sorte & cuninge, & by such playeres of price
play, but to As at this day good players & fine wittes coulde deuise,
consequence of y^e For then shoulde all those persones *that* as Gods doe playe,
matter so as In Clowdes come downe with voyce, & not be seene;
it mighte be
profitable and
not offensiu^e :

For no man can proportion *that* Godhead, I saye,
 To the shape of man face, nose, and eyne;
 But sethence y^e face gilte doth disfigure y^e man *that* deme
 A Clowdy Coueringe of y^e man a voyce only to heare,
 (ff. 25) And not God in shape or person to appeare;
 By Craftes men & meane men these Pageauntes are played
 and to Commons and Contrye men acustomablye before.
 If better men & finer heades now come, what canne be saide?
 But of common and contrye playeres take *thou* the storye;
 And if any disdaine, then open is y^e doore
 That lett him in to heare: packe awaye at his pleasure;
 Oure playeing is not to gett fame or treasure:

All *that* with quiett mynde
 Can be contented to tarye,
 Be heare on whitson monday:
 Then begineth y^e storye.
 §————§ finis: DR.

And thus much of y^e Banes or Breife of y^e whitson playes in
 Chester; for if I shoulde heare resite y^e whole storye of y^e
 whitson playes, it woulde be tto tedious for to resite in this
 breauarye: As also, they beinge nothinge proffitable to any
 vse, excepte it be to shewe y^e Ignorance of oure forefathers,
 and to make vs their ofspringe vnexcusable before God,
that haue y^e true and synceare worde of y^e Gospell of *our*
 lord & sauour Jesus Christe, if we apprehende not y^e same
 in oure life & practise, to y^e eternall glorie of *our* god, and
 y^e saluation & comforte of oure owne soles.

: Heare followeth all y^e Companyes as they weare
 played vpon their seuerall dayes, *which* was Monday:

Tuesday : & Wenseday in y^e whitson weeke. And
how manye Pagiantes weare played vpon every day
at the Charge of every Companye.

The Companies or trades The story or matter *that* every
that playe : Companye did acte :

- | | | | | |
|-----------------|--|-----------|--|---|
| 1 | Barkers
Tanners | } | bringe forthe | The fallinge of Lucifer |
| 2 | Drapers
Hosieres | } | | The creation of y ^e worlde |
| 3 | Draweres in Dee
& waterleaders | } | . . | Noah & his shipp |
| 4 | Barbers
Waxe chandlers
Leeches | } | . . | Abraham & Isacke |
| (leaf 25, back) | 5 Cappers
Wyerdraweres
Pynners | } | . . | { Kinge Balack & Balaam with
Moyses :/ |
| 6 | Wrightes
slatereres
Tyleres
Daubers
Thatchares | } | | Natiuytie of our lord |
| 7 | Paynters
Imbrotheres
Glasieres | } | . . . | The shepperdes offeringe |
| 8 | Vinteners
Marchantes | } | | Kinge Harrald & y ^e mounte
victoriall |
| 9 | Mercers
Spicers | } | bringe forthe y ^e 3. kinges of Collen : | |
| | | | These 9 Pagiantes aboue written weare
played vppon y ^e first daye beinge Monday. | |
| 1 | Gould smythes
Massons | } | | The destroyeing of the
Childderen by Herod |
| 2 | Smythes
forberes
Pewterers | } | | Purification of our ladye |
| 3 | Butchares | | | The pinackle, with y ^e
woman of Canan. ¹ |

¹ The Temptation, and the Woman taken in Adultery.

xxii APPENDIX. THE PLAYERS AND SUBJECTS OF THE CHESTER PLAYS.

4	Glouers & Parchementmakers	}	[bringe forth] The risinge of Lazarus from death to liffe :/
5	Coruesters or shoemakers	}	 The cominge of Christe to Ierusalem :/
6	Bakers Mylners	}	 Christes maundy wth his desiples
	Bowyeres Fletcheres	}	
7	Stringers Cowpers Turners	}	 The scourginge of Christe
8	Irnemongers Ropers	}	 The Crusifienge of Christ
	[leaf 26] Cookes	}	
9	Tapsters Hostlers Inkeapers	}	 The harrowinge of hell

These 9 pagiantes aboue written weare
played vpon ye second day: beinge
tuesday :/

1	Skinnners Cardemakers Hatters Poynters Girdlers	}	 The Resurrection.
2	Sadlers fusters	}	 The Castle of Emaus & the Apostles
3	Taylores		The Ascention of Christe
4	Fishmongers		Whitsonday ye makeinge of the Creede
5	Shermen		Prophetes before ye day of Dome
6	Hewsters Bellfownders	}	 Antechriste
7	Weauers Walkers	}	 Domes Daye

These 7 pagiantes weare played vpon ye third daye,
beinge wensedaye; & these whitson playes weare played
in Chester anno domini: 1574: S^r Iohn Sauage, knight,

beinge Mayor of Chester, which was the laste tyme they weare played. And we haue all cause to power out *our* prayeres before God, *that* neither we nor oure posterities after us, maye neuer see y^e like abomination of desolation, wth such a Clowde of Ignorance to defyle wth so highe a hand y^e sacred scriptures of God : But of y^e mercye of oure God for y^e tyme of oure Ignorance he regardes it not : and thus much in breife of y^e whitson playes :/”

The worthy Rogers goes on with a chapter on the Midsummer Show, which was acted when the Plays hadn't been playd in Whitweek ; and as he speaks in a sidenote of certain improprieties at the Show put down by a godly Mayor—“ y^e diuell in his fethers before y^e butchers, a man in womans apparell, with a diuill waytinge on his horse called cuppes & cans, god in stringes,¹ with other thinges,”—I copy the passage, to get more information about this Midsummer Show. (See p. xxvi, be'ow.)

“Of y^e Midsomer showe or watche in Chester.

*y^e midsomer
showe as
anchant as
y^e whitson
playes. if not
more anchant
when y^e mid-
somer shoe
went, then
y^e whitson
playes went
not
when y^e
whitson play
went, then y^e
showe at mid-
somer went
not :*

*many thinges
reformed in
y^e midsomer
shoe before
m^r H:
Hardwaxe, &
in his tyme
[1599], as y^e*

Heare we maye note *that* y^e showe or watche, on midsomer eawe, called ‘midsomer showe,’ yearly now vsed within y^e Cittie of Chester, was vsed in y^e tyme of those whitson playes, & before, so farr as I canne vnderstande ; for when y^e whitson playes weare played, then y^e showe at midsomer wente not : And when y^e whitson playes weare not played, then y^e midsomer showe wente only : as many now liueinge [1609 A.D.] canne make theire owne knowledge proffe sufficient : But since these playes at whitson-tide weare put downe, and y^e midsomer showe went only, there hath bene taken awaye some thinges, & reformed, [¹ leaf 26, back] that weare ²not decen^te : whearein y^e wisdome & godly care of those magistrates *that* did remoue awaye thinges either sinfull or offensiue, is to be commended, and by all religeouse magistrates there stepes to be troden in, inasmuch as they intende all theire actiones to Gods glorie, & the rule or lyne

¹ This is the only way that Mr C. T. Martin of the Record Office and I can read the MS.

*dinill in his
fethers before
ye butchers,¹
a man in
womans ap-
parell, with
a diuill
waytinge
on his horse
called cuppes
& cans, god
in stringes (!),
with other
thinges,
which were
reformed
& amended.*

of perfection, the which, howsoever it cannot be attaynd vnto in this liffe, yet it is the marke we are all to aime at. In which I commende y^e gouernmentt of m^r Henry Hardware esquire, somtymes mayor of Chester [1599], whose gouernement was godly, wherein he soughte y^e redresse of manye abuses, as namely in y^e midsomer showe he caused som thinges to be reformed and taken awaye, *that* y^e watchmen of our soules, or deuines, spake againste, as thinges not fitt to be vsed ; for *which* he deserued juste commendation ; howsoever the vulgar sorte of people did oppose themselues againste y^e reformation of sinnes, not knowinge *that* anchant synnes ought to haue new reformation, And antiquitee in thinges vnlawfull or offensiuie is no reason to mayntayne y^e same. But for y^e decensie of y^e midsomer showe as it is now [1609 A.D.] vsed,² I referre it to y^e iudgmente of those who are more iudiciouse :/”

¹ Harl. MS. 2125, leaf 304 or 123 (see lf. 41 and 53). 1599 Hen. Hardware esq (? in Jn. Stow's hand).

“the maior caused the Graull not to goe at Midsomer wach, but in stedd a man in complet white Armure on horsback. he, at same show, put downe the diuell Ryding for buchers, & caused a boy to Ride for them as other companies. nor cupps nor canns nor dragon & naked boys would he suffer at show : he tooke vp bakinge at High Crosse : he opposed the showmakers [shoemakers] & would haue them receue brethren among them for small somes or nothing : and restrayned the leaulokers for sending of coyne accordinge to their auntient custome vsed tyme out of mynd.”

On the ‘Devil in Feathers,’ compare also John Taylor the Water-poet, in a description of a *Tinckhell*, or Deer-driving at Braemar in 1618 at which he was present, *viz.*—“Being come to our lodgings, there was such baking, boyling, roasting, and stewing, as if Cook Ruffian had been there to have scalded the Devil in his feathers.”

The description from which the above is an excerpt is printed in the Appendix, 4th Report of Historical Manuscript Commissioners, p. 533.—A. F. WATSON.

² *Daily News*, Jan. 9, 1882, p. 2, col. 7 :—

A MIRACLE PLAY IN WORCESTERSHIRE.—Our Stoke-upon-Trent correspondent telegraphs :—The usually quiet village of Rouslench, near Pershore, Worcestershire, has during the past week been the scene of an extraordinary miracle play, which was suggested to the rector, the Rev. Mr. Chafey, by the Passion Play of Ober Ammergau. The interest in the play grew daily, and on Saturday last the reproduction was witnessed by a large number of people, most of whom had come considerable distances. In style the piece had been made to imitate as much as possible

As to the years in which the Chester Plays were acted,
I find the following entries:—

Harl. 1944,¹ leaf 67.

.Mayores.

.Sherriffes.

1328 Sir John Arneway knight { Allexander Hurell I
Richard Spicer

The whitson plays Inuented, in Chester,
by one Rondoll Higden, a monke in
Chester abbaye./

In the list of Chester Mayors and Sheriffs in *Harl.* 2105,
the only mention of the Playe is under 1546, William
Holcroft, Mayor: "In this yere m^r. Holcroft died, & m^r John
walles: was chosen mayor, & the plaies went that same
yere." leaf 95, at foot.

[*Harl.* MS. 1944] *.Mayores.*

.Sheriffes.

[*f.* 86] *Quene*: Eliza: raigne: 14:

1571 Iohn Hankey, merchant . . { Richard Bauand,
Irnemonger }
William Wall, } 244
Irnemonger }

In this yere the Whitson plays weare
played in Chester, &c.

Quene: Eliza: raigne: 17:

[*f.* 86, *bk.*] 1574 S^r John Sauage knighte { John Allen,
draper }
William, Good- } 247
man, merchant }

the great Passion Play, suitable scenery and gorgeous dresses having
been obtained at great cost. The performance consisted of a series of
tableaux vivants representing various events in the life of Christ. There
were exactly fifty persons taking part in the performance, their ages
ranging from four years to 82 years, the rector taking a leading character
from time to time. An explanation was given of the successive tableaux,
and selections of music were played during the performance from *Elijah*
and the *Messiah*.

¹ The names of the Mayors & Sheriffs of Chester, with other
things.

The Whitson playes weare played in this
Cittie this yere . . .¹

[leaf 87] Quene : Eliza : raigne : 20 :

1577 Thomas Belline, mercer² { Valentine Brough-
ton, mercer }
John, Tilston, } 250
merc

. . . the Sheapardes play was played at
the highe crosse, with other triumphes on
the Roode dee . . .

[leaf 90] Quene : Eliza : raigne : 42 :

1599 Henry Hardware, Esq. { John Owen, }
merc }
John Moyle, } 272
draper

This mayor was a godly zealous man, yet
he gott ill will amonge the Commons, for
puttinge downe some anchant orders, in
the Cittie and amonge some Companyes,
especially the shooemakers, whoe he much
opposed : he caused the gigantes *which* vse
to goe at midsomer to be broken, The
bull ringe at the high crosse to be taken
vp : The dragon and naked ³ boyes he
suffered not to goe in midsomer showe, nor
the diuell for the Butchers, but a boye to
ride, as other Companyes ; he restrayned
the leaielookers, for sendinge wine, on
the feastifull dayes, accordinge to their
anchant vse and Custome, &c.

[³ leaf 90, back]

¹ Harl. 2125, lf. 40, bk. Randle Holme's collections.

1574 . . . The whitson playes played in pageantes in the Cittye :
[*addition*] at midsomer, to the great dislike of many, because the playe
was in on part of the Citty

[lf. 41] 1577. Alsoe he [the Mayor, Thomas Bellin] Caused the
Sheappeardes playe to be played at the hie Crosse, with other Trivmphes
one the Roode Dee. (An added sidenote says that—when this Mayor
'enterteyned the Earle of Darbie and his sonne Fordinando Lorde
Strange two nightes at his howse,'—"the scollers of the freescole also
playd a comedy before *them* at m^r maiors howse.")

² George Bellin. Was he a seller of beer and ale? see Harl. MS.
2105, leaf 29, back.

Under 1600, Rogers enters that "mr Brerewood" (the Mayor who died in that year of his office) "restored all the anchant customes againe, except the Corne merkett toule, which was taken from the sariantes in Mr Hardwars time, and now confermed to the Mayor, by a gen(er)all assembly." I suppose that 'customs' here does not include the Midsummer show.

In the list of the "*Majors and Sherriffes of Chester*" (? by Wm. Smith) in Daniel King's *Vale-Royall*, 1656, the only entries I find about the Chester Plays are (Part I, p. 86),

Anno	Maiors	Sheriffs
1572.	<i>John Hanky.</i>	{ <i>Richard Bavian</i> <i>William Walle</i>

This year, the Maior would needs have the Playes (commonly called *Chester Playes*) to go forward, against the wills of the Bishops of *Canterbury, York, and Chester.* (p. 88)

1575.	<i>Sir John Savage</i>	{ <i>John Allen</i> <i>William Goodman</i>
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This year the said *Sir John Sauage* caused the *Popish Plays of Chester*, to be played the Sunday, Munday, Tuesday and Wednesday after *Mid-sommer-day*, in contempt of an Inhibition and the Primats Letters from *York*, and from the Earl of *Huntington*. For which cause, he was served by a Pursevant from *York*, the same day that the new Maior was elected, as they came out of the *Common-Hall*: notwithstanding the said *Sir John Savage* took his Journey towards *London*; but how his matter sped, is not known; Also *Mr Hanky* was served by the same Pursevant for the like contempt, when he was *Mayor* [in 1572]. Divers others of the *Citizens* and *Players* were troubled for the same matter. p. 88.

As to the *Midsummer Watch*,

W. Webb, in his list of the 'Maiors and Sheriffs of Chester,' in King's *Vale-Royall*, Pt 2, p. 190, notes under 1498, "It appeareth that the Watch on Midsommer Eve began this year."

Under 1563, p. 199: "Upon the Sunday after Midsommer day, the History of *Eneas* and Queen *Dido* was play'd in the *Roods Eye*, And were set out by one *William Croston*, Gent. and one M^r *Man*, on which Triumph there was made two Forts, and shipping on the Water, besides many horsemen well armed and appointed."

As to the *Plays*, Webb, *ib.* p. 199, &c., repeats and adds to the entries given two pages back:

Anno.	Maiores	Sheriffs
1567.	<i>Richard Dutton</i>	{ <i>Edw. Martin</i> , Draper. <i>Oliver Smith</i> , Draper.

This year the *Whitson-Playes* were played, and divers other pastimes.

1571.	<i>Fo: Hankey,</i> Merchant	{ <i>Richard Bavand</i> , Ironmonger. <i>William Ball</i> , Ironmonger.
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This year *Whitson Playes* were plaid, and an Inhibition was sent from the Archbishop to stay them, but it came too late . . . *ib.* p. 200.

1574.	Sir <i>John Savage</i> Knight	{ <i>John Allen</i> , Draper. <i>William Goodman</i> , Merchant.
-------	-------------------------------	---

. . . . The *Whitson-Playes* were played at Midsommer, and then but some of them, leaving others unplayed, which were thought might not be justified, for the superstition that was in them, although the Maior was not enjoined to proceed therein. p. 200.

1577.	<i>Tho. Bellin</i> , Mercer	{ <i>Valentine Broughton</i> , Mercer. <i>Fo: Tilston</i> , Mercer.
-------	-----------------------------	--

The *Shepherds Play*, was played at the high Crosse, and other Triumphs, at the *Roods Eye*. p. 201.

1599.	<i>Henry Hardware</i> , Esq.	{ <i>Fo: Owen</i> , Mercer. <i>Fo: Moyle</i> , Draper.
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. . . . This Maior for his time altered many ancient Customs, as the shooting for the Sheriffs Breakfast [see Rogers's *Breuyarye*, Harl. 1944, lf. 26, bk, after the *Watch*]; The going of the Giants at Midsommer, &c., and would not suffer any Playes, Bearbait, or Bull-bait.—p. 208-9. On p. 213,

1610. *Tho. Harvy*, Merchant { *Hugh Williamson*, Mercer.
Jo : Throp, Taylor.

. . . . *Midsommer* Eve being on Sunday, Mr. Maior caused the Watch to be set forth the day before, although that same were unwilling thereof.

1611. *Jo. Ratcliffe*, Beerbrewer { *Nich : Ince*, Maulster.
Robert Fletcher, Hatmaker.

. . . . This Maior being perswaded, that the Sabbath day should be truly performed and kept, he caused the Reapers to be removed that came every Sunday to the high Crosse in the Harvest time to be hired for the Week following.

The evidence, then, is against the regular yearly performance of the Chester Plays.



HEROD'S
KILLING OF THE CHILDREN.

¶ THE NAMYS OF THE PLEYERS.

The poete	} Summa xvij
kyng Herowde	
j ^{te} knyght	
the ij ^{de} knyght	
iiij ^{de} knyght	
iiij th knyght	
watkyñ, Messanger	
Syneon the bysshope	
Ioseph	
Maria	
Anna prophetissa	
A virgyn	
Angelus	
j ^a mulier	
ij ^a mulier	
iiij ^a mulier	
iiij ^a mulier	

Ihon Parfre ded wryte thys booke.¹

¹ This line was not written at the same time as the writing above; it is in a different coloured ink.

[This page stands at the end of the Play in the MS., see p. 24, but is repeated here by way of warning, as usual.]

[*Digby MS. 133 (paper, ?1480-90 A.D.), leaf 146.*]

¹ candelmes day & the kyllynge of *the* children of
Israell. anno domini 1512. M'D xij.¹ ²the vij booke.²

[*Prologue.*]

¶ Poeta.

¶ This solenne ffest · to be had in remembrance³
Of blissed seynt Anne · moder to our lady,
whos right discent was fro kynges alyauce—
Of dauid and salamon · witnesseth the story ;—
Hir blissid doughter · that callid is mary,
by goddes provision · an husbond shuld haue,
Callid Ioseph · of natur old and drye,
& she moder vnto Crist · that all the world shall save. 8 Christ's Mother,

This Feast is
held in remem-
brance of St.
Anne,

and her blessed
daughter Mary,

¶ This glorious maiden · doughter vnto Anna,
In whos worshipec · this ffest we honour,
And by ressemblaunce · likenyd vnto Manna,
wiche is in tast celestia^h of savour,
And of Ierico · the sote rose floure,
Gold Ebryson · callid in pictur,
Chosyn for to bere mankyndes sayvour,
with a prerogative · a-boue eche creature. 16

the heavenly
manna,

12

the sweet rose
of Jericho.

¶ These grett thynges remembreth · after our entent,
Is for to worshippe · oure ladye and seynt Anne.
we be comen heder as *seruautes* diligent,
our processe to shewe you as we can; 20
wherfor, of benevolens · we pray euery man
To haue vs excused that we no better doo;
An-other tyme to emende it · if we can
be the grace of god if our cunnyng be ther-too. 24

In their worship
we show our
Play.

Excuse our
short-comings.

¹—¹ in a later hand.

²—² in Stow's hand.

³ The whole play is in 8-line stanzas ryming *a b a b b c b c*.

2 CANDLEMAS DAY. HEROD'S KILLING OF THE CHILDREN. PROL.

Last year we
showd you the
Joymaking of
the Shepherds,
and the Coming
of the 3 Kings.

¶ The last yeer^r we shewid^t you in this place
how the shepherdes of^t Cristes birthe made letificacion,
And thre kynges · that come fro *ther* Cuntrees be *grace*
To worshipe Iesu, with enteer^r deuocion ; 28

[leaf 146, back]

And now we purpose · with hooft Affeccion
To procede in oure mater^r · as we can,

Now we'll play
Mary's Purifica-
tion, and then

And to shew you of^r our ladies purificacion
that she made in the temple · as the vsage was than. 32

Herod's hearing
of the 3 Kings'
departure,

¶ And after that · shaft herowd^t haue tydynges
how the thre kynges be goonⁿ hoomⁿ an-other way,
that were with Iesu *and* made ther offrynges,
And promysed^t kyng herowde without delay 36
To come a-geyn by hym, this is no nay.
And whanⁿ he wist that thei were goonⁿ,

his fury at it,
and his order

like as a wod manⁿ he ganⁿ to fray,
& commaundi^t his knyghtes for to go a-noonⁿ 40

to kill all the
children of 2
years old in
Israel,

¶ In-to Israelt^t, to serche euery townⁿ *and* cite
ffor all the Childrenⁿ that thei cowde ther fynde
of ij yeeres age & within, sparyng neither bonde nor ffree,
but sle them all either for ffoo or ffrende : 44
thus he commaundi^t · in his furious wynde.

and how Jesus
escaped into
Egypt.

Thought that, Iesu shuld^t haue be oonⁿ;
And yitt he failed^t · of^r his froward^t mynde,
for by goodes purviaunce · our lady was in-to Egipte
gonⁿ. 48

This, we'll play
you, to the hon-
our of God and
St. Anne.

¶ ffrendes, this processe we purpose to pley · as we canⁿ
be-fore you all, here in your presens,
To the honor of^r god^d, our lady, & seynt Anne,
besechyng you to geve vs peseable Audiens. 52

Minstrels and
Virgins, amuse
the audience!

And ye menstrallis, dothⁿ your diligens,
& ye virgynes, shewe summe sport & plesure,
These people to solas, & to do god^d reuerens,
As ye be appoynted^t; doth *your* besy cure ! 56

¶ Et tripident

[Scene 1. Jerusalem.]

¶ Herodes.

[leaf 147]

¶ A-boue aH kynges vnder the Clowdys CristaH

Herod.

Royally I reigne in welthe *with-out* woo;

Of plesaunt prosperyte · I lakke non at aH,

ffortune I fynde · that she is not my ffoo.

60

I Am kyng herowdes, · I wiH it be knowen soo,

I am the great
king Herod.

most strong *and* myghty · in feld for to fyght,

And to venquysshe my enemyes · *that* a-geynst me do;

I am most be-dred · *with* my bronde bright.

64

¶ My grett goddes I gloryfye · *with* gladnesse,

And to honoure them · I knele vp-on my knee,

ffor thei haue sett me in solas · from aH sadnesse,

that no conquerour^r nor knyght · is comparid to me.

68 No conqueror
can be compard
to me.

AH tho that rebelle a-geyns me · ther bane I wiH be,

Or grudge a-geyns my goddes on hyH or hethe;

AH suche rebellers · I shaH make for to flee,

And *with* hard punysshementes · putt them to dethe.

72

¶ what erthely wretches · *with* pompe & pride

do a-geyns my lawes · or *with*-stonde myn^r entent,

thei shaH suffre woo *and* peyne · thurgh bak *and* syde,

With a very myschaunce · ther flesshe shalbe aH to-rent.

And aH my ffoes · shaH haue suche commaundement

My opposers and
foes shall be
confounded and
punisht.

that they shalbe glad to do my byddyng;

Ay, Or elles thei shalbe · in woo *and* myscheff^r permanent,

that thei shaH fere me nyght *and* day.¹

80

¹ The next page of the MS., leaf 147, back, is in different metre. It contains the three following 7-line stanzas (*ababbcc*) and one 4-line verse (*dodo*), and is crossd through with the pen.

¶ My messenger^r at my commaundement · come heder
to me,

Herod.

And take hed · what I shaH to the say.

I charge the, loke a-bought · thurgh aH my Cuntre

to Aspye if ony rebelles do A-geynst our^r lay;

4

And if ony suche come in thy way

brynge hem in-to our^r high presens,

And we shaH se them correctid · or thei go hens.

7

Messenger! go
and spy out for
rebels, and
bring them be-
fore me!

Herod.

[leaf 148]

Three strange
kings have de-
ceivd me.Knights! kill all
the children of
2 years old in
Israel!

¶ ¹ I do¹ perceyue, though I be here in my cheff^r cite,
callid^r Ierusalem, · my riche Royall Town,
I am falsly disceyvid^r · by straunge kynges three;
Therfor my knyghtes · I warne you · without delacion 84
That ye make serche thurgh-out all my region,
with-out ony tarieng my wille may be seen,
And sle all tho Children · with-out excepcion
Of to yeeres of age · that within Israell bene. 88

Watkyn, Messenger.

Watkyn.

I have done so.

my lord, your commaundement · I haue fulfilled 8
evyn to the vttermest · of my pore power;
And I wol^d shew you more · ² so ye wol^d be con-
tenti^d ²;
but I dare not · lest ye wol^d take it in Anger^r, 11
ffor if it likid^r you not · I am sure my deth were nere,
And therfor my lord I wole hold^r my peas.

herod.

I warne the, thu Traytour, that thu not seas 14
To shewe euery thyng thu knowist A-geyns our reuer-
ence. 15

Messenger.

Those 3 strange
kings that went
to Bethlehem,
have not come
back to you, but
gone home
another way.

my lord, if ye haue it · in your remembraunce,
ther were iij straunger kynges · but late in your presence,
that went to bedlem to offre³ with due observaunce, 18
& promysed to come a-geyn by you without variaunce;
but by thes bonys ten^d · thei be to you vntrue,
for ⁴ homward^r an-other wey thei doo sue. 21

Herod.

Now, be my grett goddes · that be so full of myght,
I wil^l be a-vengid^r vpon Israell · if thi tale be true.

Messenger.

That's the truth.

that it is my lord · my trouth I you plight,
for ye founde me neuer false syn ye me knewe. 25

[¹—¹ orig^r. A now I]
[³ orig^r. make offryng]

[²—² orig^r. & it were your will]
[⁴ thei be departid · and crosst through]

¶ ffor *with-in* my-self^e thus I haue concluded
 ffor to a-voide a-vey a^{ll} interrupcion,
 Sythen^e thes thre kynges · haue me thus falsly deluded^e,
 As in maner by froward^e collusion), 92
 And a-geyn^e resortid^e hom · in-to ther region);
 but yitt, mavgre ther hertes, · I sha^{ll} avengid^e be
 bothe in bedlem *and* in¹ provynces euerychone;
 Sle a^{ll} the Children^e · to kepe my liberte. 96

I'll be aveng'd
 on Bethlehem,
 &c, and slay all
 the children.

[¹ in altered to my
 by a later hand]

Primus Miles.

my lord^e, ye may be sure that I sha^{ll} not spare
 ffor to fulfille · *your* noble commaundement,
with sharpe sword^e · to perse them a^{ll} bare,
 In a^{ll} Cuntrees · that be to you adiacent. 100

ij^{du}s Miles.

And for *your* sake to obserue *your* commaundement.

iiijths Miles.

not on of^e them a^{ll} · our^e handes sha^{ll} astert.

iiijths Miles.

ffor we wole cruelly · execute your^e Iudgement, 103
with swerde *and* spere · to perse them thurgh the hert.

Herod^e.

I thanke you, my knyghtes · but loke ye make no tarieng ! Don't tarry !
 Do arme *your* self in stele · shynyng bright, Arm ! and,
 And conceyve in your myndes that I am *your* kyng, [leaf 148, back]
 Gevyng you charge · *þat with* all *your* myght, 108 to preserve my
 In conseruacion^e of^e my tytel^e of^e right, title,
 that ye go *and* loke for my^e aduauntage,
 And sle a^{ll} the Children^e · *þat* come in *your* sight kill all the chil-
 wiche ben^e *with-in* too yeer^e · of^e age. 112 dren of 2 years
old;

¶ Now be ware that my byddyng ye truly obey,
 for non but I sha^{ll} reigne *with* equyte.
 Make a^{ll} the Children^e on *your* swordes to dey !
 I charge you, spare not oon^e · for mercy nor pyte. 116 spare not one !

Am not I lord *and* Kyng of the Cuntre?
 The Crowne of aȝ Ierusalem longith to me of right.
 who-so-euer sey 'nay,' of high or lowe degre, 119
 I Charge you, sle aȝ suche þat come in your sight!

I^m Miles.

The soldiers
 promise to kill
 the children.

¶ My lord, be ye sure accordyng to your will,
 like as ye charge vs be streight commaundement,
 Aȝ the children of Israeȝ doughtles we shaȝ kylle 123
 Within to yeer of Age: this is our entent.

1j^m Miles.

my lord, of aȝ Iurye we hold you for cheff regent,
 by titeȝ of enheritaunce as your auncetours be-forn;
 he that seith the contrary · be Mahound shalbe shent,
 And curse the tyme that euer [he] was borne. 128

Herod.

Herod promises
 them rewards.

¶ I thanke you, my knyghtes, · with hooȝ affeccion,
 And whan ye come a-geyn · I shaȝ you avaunce;
 Therfor quyte you wele in felȝ *and* town,
 And of aȝ tho fondlynges make a delyueraunce. 132

[¶ here the knyghtes shaȝ departe from herowȝ to
 Israeȝ, *and* watkyn shaȝ a-bye, seying thus to
 herod:]

[leaf 149]

Watkyn.

Watkyn, Herod's
 messenger, asks
 to be knighted.

Now, my lord, I beseche you to here my dalyaunce,
 I wolȝ aske you a bone · if I durst a-right,
 But I were loth · ye shuld take ony displeaunce;
 Now for Mahoundes sake · make me a knyght. 136

¶ ffor oon thyng I promyse you · I wilȝ manly fight,
 And for to avenge your quareȝ · I dare vndertake,
 though I sey it my-self · I am a man of myght, 139
 And dare live *and* deye in this quareȝ for your sake;
 for whan I com amonge them for fere thei shaȝ quake,
 And though thei sharre *and* crye, I care not a myght,

but *with* my sharpe sworde ther ribbes I sha^{ll} shake,
evynⁿ thurghⁿ the guttes · for anger & despight. 144

herowd.

¶ be thi trouthe, Watkyn · woldest thou be made a
knyght;

thou hast be my *seruaunt and* Messenger^r many a day,
but thou were neuer provid^d in bataile nor in fight,
And therfor, to auance the so sodeynly, I ne may; 148
but oonⁿ thyng to the I sha^{ll} say,
be-cause I fynde the true in thynⁿ entent,
fforth *with* my knyghtes · thou shalt take the Way,
And quyte the wele · *and* thou shalt it not repent. 152

Herod bids Watkyn prove his valour in fight, and slay with his knights.

Watkyn.

¶ Now a largeys, my lord · I am right wele a-paid^d,
if I do not wele · ley my hed^d vpon a stokke;
I sha^{ll} go shew your knyghtes · how ye haue seid^d, 155
And arme my-self / manly, *and* go forth on the flokke;
And if I fynde a yong child · I sha^{ll} choppe it on a blokke;
though the moder be angry, the child^d shalbe slaynⁿ,
but yitt I drede no thyng more thanⁿ a womanⁿ *with* a

Watkyn is afraid of a woman with a distaff, [leaf 149, back]

Rokke,

ffor if I se ony suche, be my feith I come a-geyn. 160

herowd.

¶ what, sha^{ll} a womanⁿ *with* a Rokke drive the a-way?
ffye on the traitour! now I tremble for tene.

I haue trosted^d the long *and* many a day;
A bold^d manⁿ *and* an hardy I went thou haddist ben. 164

Watkyn,¹ Messenger.

[¹ Watkyn later]

So am I, my lord^d, *and* that shalbe seenⁿ
that I am a bold^d manⁿ *and* best dare a-byde;
And ther come an hundred^d womenⁿ I wole not fleenⁿ,
but fro morowe ty^{ll} nyght *with* them I dare chide; 168

tho' he declares he is a bold man.

¶ And therfor my lord^d · ye may trust vnto me,
for a^{ll} the childrenⁿ of Israe^{ll} your knyghtes *and* I sha^{ll}
kylle,

I wyll not spare on), but dede thei shalbe 171
If the ffader *and* moder wyll lete me haue my wille.

Herowd.

Herod bids Wat-
kyn tell his
knights to slay. Thu lurdeyn), take hed what I sey the tyll,
And high the to my knyghtes as fast as thu can);
say, I warne them in ony wyse per blood þat thei spille
A-bought in euery Cuntre, *and* lette for no man). 176

Watkyn).

¶ Nay, nay, my lord), we wyll let for no man),
though ther come a Thousand on a rought;
for your knyghtes *and* I wyll kyll them all if we can),
but for the wyves, that is all my dought. 180
And if I se ony walkyng a-bought,
I wyll take good hede til she be goon);
And assone as I aspye that she is oute,
by my feith in-to the hous I wyll go A-non). 184

Watkyn).

[leaf 150] ¶ And thus I promyse you, that I shaft neuer slepe,
but euermore wayte to fynde the children alone,
And if the moder come In vnder the benche I wyll
crepe

He'll creep
under a bench
when the
mother is in-
doors, and then
kill her children
when she goes
out. And lye stille ther tyll she be goon); 188
(than) manly I shaft come out *and* hir children) sloon),
And whan I haue don), I shaft renne fast a-way.
if she founde hir child dede, *and* toke me ther alone,
be my feith I am sure we shuld make a fray. 192

herowd.

¶ Nay, harlott, a-byde styll *with* my knyghtes, I warne
the,

He's not to be
knighted unless
he fights well. tyll the children) be slayn) all the hooft rought;
and whan) thu comyst home a-geyn I shaft auance the
If thu quyte the like a man), whil) thu art ought); 196
And if thu pley the coward, I put the owt of dought,
of me thu shalt neyther haue ffee nor aduantage);

therfor I charge you the contre be weH sought,
And whan thou comyst home, shalt haue thi wage. 200

Watkyn).

¶ Yis, sire, be my trouthe ye shaft wele knowe
whiH I am oute · how I shaft aquyte me,
for I purpos to spare neither high nor lowe,
If ther be no man · wole smyte me. 204
the most I fere · the wyues wiH bete me;
yitt shaft I take good hert to me and loke wele a-bought,
And loke that your knyghtes be not ferre fro me,
For if I be alone I may sone gete a Clought. 208

Watkyn will kill
all the children.

Herod.

¶ I say, hye the hens · that thou were goon,
And vnto my knyghtes · loke ye take the way,
And sey, I charge them that my commaundement be don
In all hast possible without more delay; 212
And if ther be ony that wiH sey you nay,
Redde him¹ of his lyff out of hand a-non;
And if thou quyte the weeh · vnto my pay,
I shaft make þ^e a knyght aventurours whan þu comyst
home. [et exeat. 216]

[leaf 150, back]
Every opponent
is to be slain.

[¹ him later]

Watkyn).

¶ Syr knyghtes, I must go forth with you—
Thus my lord commaunded me for to don,—
And if I quyte me weeh whiH I am amonge you, 219
I shalbe made a knyght adventures whan I come home.
ffor oon thyng I promyse you, I wiH fight a-non,
if my hert faile not whan I shalbe-gynne;
the most I fere · is to come amonge women, 223
for thei fight like deuilles with Rokkes whan þei spyne.

But Watkyn
fears the
mothers.

I^{us} Miles.

¶ Watkyn, I loue the · for thou art euer a man;
If thou quyte the weeh in this grett viage,
I shaft speke to my lord for the that I can,
that thou shalt no more be neither grome nor page. 228

ij^m Miles.

I wyll speke for the that thou shalt haue better wage
 If thou quyte the manly · a-monge the wyues,
 ffor thei be as fers as a lyon in a cage 231
 whan thei are broken ought · to reue men of þer liues.

[¶ her the knyghtes and watkyne walke a-bought
 the place tyll Mary and Ioseph be conueid in-to
 Egipt.—Dixit Angelus.

[Scene 2. Bethlehem.]

¶ Angelus.

The Angel bids
 Ioseph flee with
 Mary and Iesus
 into Egypt.

¶ O Ioseph, ryse vp, and loke thou tary nought!
 take mary with the · and in-to Egipt flee,
 ffor Iesu thi sone pursuyd is and sought
 by kyng herowd, · the wiche, of gret Inyquyte, 236
 Commaundið hath thurgh bedlem Cite,
 In his cruell and furyous rage,
 To sle all the children that be in that Cuntre
 that may be founde within to yeer of age. 240

[leaf 151]

At Christ's
 presence the
 Egyptian idols
 shall fall down.

¶ Ther shall he shewe in that region
 diuerse myracles of his high regalye;
 In all ther temples · the Mawmentes shall falle down
 To shew a tokyn towardes the partie. 244
 This child hath lordship, as prophetes do specifie,
 And at his comyng, thurgh his myghty hond,
 In despight of all Idolatrie, 247
 euery oon shall falle · whan he comyth in-to the lond.

Ioseph.

Ioseph says he
 will obey,

and trust in
 God.

¶ O good lord, of thi gracious ordenaunce,
 like as thou list for our journey provide,
 In this viage with humble attendaunce,
 As god disposeth and list to be our gyde; 252
 Therfor vpon them bothe mekely I shall abide,
 prayng to that lord to think vpon vs three,

vs to *preserue*, wheder we go or Ryde
Towardes Egipte, from all aduercitie. 256

Mary.

¶ Now, husbond, in all hast I pray you go we hens, Mary begs that
ffor drede of Herowd, that crueH knyght! they may go in
GentyH spouse, now do your' diligens, haste.
And bryng your asse, I pray you, a-non right, 260
And from hens let vs passe with all our' myght,
Thankyng that lord so for vs doth provide, [leaf 151, back]
that we may go from herowd, þat cursid wight,
wiche with vs devour' if that we abide. 264

Ioseph.

¶ Mary, you to do plesaunce without ony lett,
I shaft brynge forth your asse with-out more delay;
fful sone, Mary, theron ye shalbe sett,
And this liteH Child that in your wombe lay. 268 Joseph bids her
Take hym in your armys · Mary, I you pray, take her boy,
& of your swete mylke lete hym sowke I-nowe, and suckle him.
Mawger' herowd and his grett fray;
& as your spouse, mary, I shaft go with you'. 272

¶ This ferdeH of gere · I ley vp my bakke,
Now I am redy to go from this Cuntre;
All my smale instrumentes is putt in my pakke;
[& exeant.]

Now go we hens, Mary, · it with no better be; 276
ffor drede of Herowd · a paas I wyH high me;
lo, now is our' geer' · trussid · both more and lesse. All is packt.
Mary, for to plesse you with all humylite,
I shaft go be-fore · and lede forth your' asse. 280 Joseph leads the
ass.

[¶ Here mary and Ioseph shaft go out of þe place
and þe goddes shaft falle, and than shaft come in the
women of Israel · with yong children in ther armys,
and than the knyghtes shaft go to them, sayng as
foluyth :

[Scene 3. *Bethlehem.*]

I^{us} Miles.

The Soldiers ¶ Herke, ye wyffys, we be come your houtholdes to visite;
though ye be neuer so wroth nor wood,
with sharpe swerdes that redely wiþ byte, 283
come to kill all children under two,
¶ your children of to yeer' age, in our' crueh mood,
thurghē-out at bethleem to kylle and shed ther yong
blood,

[leaf 152] As we be bound be the commaundement of þ^e kyng.
who that seith nay, we shaft make a flood
To renne in the stretis by ther blood shedyng. 288

ij^{us} Miles.

¶ Therfor vnto vs ye make a delyueraunce
Of your yong children, and that a-none;
and will slay all who resist them, Or elles be Mahounde we shaft geve you a myschaunce;
Our sharpe swerdes thurgh your bodies shaft goon. 292

Watkyn.

Therfor beware, for we wiþ not leve oon
In at this Cuntre that shaft vs escape;
I shaft rather slee them euerychoon,
& make them to lye and mowe like an ape. 296

Prima mulier.

The Mothers denounce these Murderers, ¶ fye on you, traitours of crueh tormentrye,
wiche with your swerdes of mortall violens,

Secunda mulier.

Our yong children, that can no socour but crie,
wyth slee and deuoure in ther Innocens. 300

Tercia mulier.

Ye false traitours vnto god ye do grett offens
to sle and morder yong children þat in þer cradeh
slumber.

¹ alle put before your; and of altered to within in a later hand.

iiij^a mulier.

but we women shal make a-geyns you resistens,
after our power, your malice to encomber.

and declare
they'll resist.
304

Watkyn.

¶ Peas, you folysshe quenys! wha shuld you defende
A-geyns vs armyd men in this apparaile?
we be bold men, and the kyng vs ded sende
Hedyr in-to this Cuntre to hold with you bataile. 308

prima mulier.

ffye vpon the, coward, of the I will not faile
to dubbe the knyght with my rokke rounde!
women be ferse when thei list to assaile,
Suche prowde boyes to caste to the grounde. 312

One Mother
threatens
Watkyn.

Watkyn.

Avaunt, ye skowtys, I defy you euery-chone,
ffor I wole bete you all my-self a-lone.

[Hic occident pueros. The Children
are killd.]

I^a mulier.

¶ Alas, alasse, good Gossypes this is a sorowfull payn,
To se our dere Children that be so yong, 316
With these Caytyves thus sodeynly to be slayn;
A vengeance I aske on them all for this grett wrong.

[leaf 152, back].
The Mothers
call for venge-
ance on the
Murderers

ij^a mulier.

And a very myscheff mut come them a-monge,
wherso-euer thei be come or goon, 320
ffor thei haue kyled my yong sone Iohn.

iiij^a mulier.

¶ Gossippis, a shamefull deth I aske vpon herowde our kyng, and King Herod.
that thus rygorously our children hath slayn.

iiij^a mulier.

I pray god bryng hym to an Ille endyng¹,
And in helle pytte to dwelle euer in peyn

324 [1--1 and alle his
bloode erased.]

Watkyn).

Watkyn rebukes
the Mothers.

What, ye harlottes, I haue aspied certeyn
that ye be traytours to my lord the kyng,
& therfor I am sure · ye shaft haue an Ille endyng. 328

I^a mulier.

¶ If ye abide, watkyn, you *and* I shaft game
with my distaff that is so Rounde.

ij^a mulier.

And if I seas, thanne haue I shame
tyff thu be felld down · to the grounde. 332

iij^a mulier.They threaten
to beat him,

And I may gete the with-in my bounde,
with this staff I shaft make the lame.

Watkyn).

Yee, I come no more ther, · be seynt Mahound,
ffor if I do · me thynketh I shaft be made tame. 336

I^a mulier.

¶ A-byde, Watkyn · I shaft make the a knyght.

Watkyn).

and, though he
brags,

thu make me a knyght · that were on the newe!
but for shame · my trouthe I you plighit,
I shuld bete you bak *and* side tyff it were blewe; 340
but, be my god Mahounde that is so true,
my hert be-gynne to fayle *and* waxeth feynt,
Or elles be Mahoundes blood · ye shuld it rue;
but ye shaft lose your goodes as traitours atteynt. 344

[leaf 153]

I^a mulier.

¶ what, thu Iavell · canst not haue do?
thu *and* thi Cumpany shaft not depart,
tyff of our distavys · ye haue take part:
therfor, ley on gossippes · with a mery hart, 348
And lett them not · from vs goo.

they beat him.

[here thei shaft bete watkyn, · *and* the knyghtes

shaſt come to rescue hym, and than thei go to
Herowd þus sayng :

[Scene 4. Jerusalem.]

I^{us} miles.

¶ Honorable prynce of grett apparayle, 350 The Soldiers tell
thurgh Jerusalem and Jude your wyth we haue wrought;
fful suerly harneysed in armour of plate and maile,
The Children of Israell vnto deth we haue brought. that they've
killd

ij^{us} miles.

Syr, to werke your commaundement we lettid nought,
In the stretes, of the children to make a flocd; all the Children
We sparid neither for care nor though. 356
Thurgh bethlem to shede all the yong blood. in Bethlehem.

Watkyn.

[one stanza on a
separate slip]

In ffeyth, my lord all the Children be dede,
And all the men out of the Cuntre be goon;
Ther be but women, and thei crie in euery stede, 360 The Mothers cry
' A vengeance take kyng herode for he hath our children on him.
sloon' !

And bidde A myscheff take hym both evyn and morn :
ffor kylling of ther children, on you thei crie oute,
And thus goth your name all the Cuntre a-bought. 364

Herodes.

¶ Oute, I am madde my wyttes be ner goon, Herod laments;
I am wo for the wrokyng¹ of this werke wylde, [? for workyng
ffor as wele I haue slayn my ffrendes as my foen;
wherfor I fere deth hath me begyled, 368
not-withstandyng, syn thei be all defyled,
& on þe yong blood of bethlem wrought wo and wrake,
yitt I am in no certeyn of that yong child;
Now for woo myn herte gynneth to quake. 372 his heart
quakes;
¶ Alas, I am so sorowful and sett out² of Sadnes; he is sad.
I Chille and Chever for this Orrible chaunce; [leaf 153, back]

[² in has been substituted for out, by a later hand.]

Herod orders his
men to seek out
Jesus.

I commaunde you aH, as ye wole stond in my grace,
after this yong kyng · to make good enqueraunce; 376
And he þat bryngeth me tydynges · I shaH hym
auaunce.
now vnto my chamber' · I purpose me this tyde,
And I charge you to my preceptes geve attendaunce
In any place wher ye goo or Ryde. 380

Herod quakes,
tears his robes
in two,

¶ What out, out, alas! · I wene I shaH dey þis day;
my hert tremelith and quakith for ffeer',
my Robys I rende a to · for I am in a fray
that my hert wiH brest a-sunder' evyn heer'. 384
my lord Mahound, I pray the with hert enteer'
take my soule in-to thy holy hande,
ffor I fele be my hert · I shaH dey evyn heer',
ffor my legges ffalter, I may no lenger stande. 388

and dies.

[here dieth herowde, · and Symeon shaH sey as
foluyth :

[Scene 5. Jerusalem]

Symeon.

Vacat ab hinc.
[in later hand]

Simeon prays
God for grace

¶ Now, god, that art both lok and keye
of aH goodnesse and goostly gouernaunce,
So yeve vs grace thi lawys to obeie,
that we vn-to the · do no displesaunce; 392
lett thi grace of mercifuH haboundaunce
Vpon me shyne, that callid am Symeon,
So that I may without ony variaunce
Teche thi people · thi lawis euery-chon. 396

to teach the
peopla.

He praises God
for the
[leaf 154]
Incarnation.

¶ ffrom the sterrið hevyn · lord, thu list come down
In-to the Closett of a pure virgyn,
Our kynde to take · for mannys saluacion.
Thi grett mercy, thu lowe lyst encline, 400
lyke as prophetys · by grace that is divyne
haue prophecið of the · sythe longe afforn;

It is fulfilled, I knowe, be ther doctryne,
& of a chaste maide · I wote wele thou art born. 404

¶ Now, good lord, hertly I the pray 405 *Symeon prays*
here my requeste grounde vpon right; *that he may*
Most blisse lord, lett me neuer dey *not die*

Ty that I of the may haue a sight! 408

Thou art so glorious, so blisse, and so bright,
that thi presence to me shuld be gret solas.
I shal not reste, but pray bothe day and nyght,
Ty I may behold, o lord, thi swete face. 412 *till he has seen*
Jesus.

[Scene 6. Jerusalem]

Sc. vi. Jerusalem.

[Her shal our lady come forth holdyng Iesu in hir
armys, and sey this language foluyng to Ioseph.

Maria.

¶ Ioseph, my Spouse · tyme it is we goo 413 *Mary tells*
Vn-to the Temple to make an Offryng *Ioseph that they*
Of our swete sone; · the lawe commaundith so, *must offer 2*
And ij yonge dowys · with vs for to bryng 416 *Doves in the*
In-to a prestes handes · with-out tarieng. *Temple.*

I shal presente · for an obseruaunce
Our babe so blisse · wiche is but yonge;
With me to go · I pray you make purviaunce. 420

Ioseph.

[leaf 154, back]

¶ Most blisse Spouse · me list not to feyne. 421
ffayn wolde I plesse you · with hooft affeccion:
behold now, wyff · her are dowys tweyne
Of wiche ye shal make an oblacion 424 *Joseph brings*
With our child of full grett devocion. *the Doves, and*
Goth forth a-for · hertly I you pray, *says*
And I shal folue · voide of presumpcion
with true entent · as an old man may. 428 *he'll follow her*
humbly.

DIGBY MYST.

C

[¶ here Maria *and* Ioseph go toward the temple
with Iesu *and* ij dowes, *and* our lady seith vnto
Symeon :—

Maria.

Mary asks
Symeon to

¶ Heyh, holy Symeon · full of grett vertu, 429
To make an Offryng · I gan my-self purveye
Of my souereigne sone · that callid is Iesu,
with ij yonge dowes the lawe to Obeye; 432

take her
offering.

Toward this temple · grace list me conuey,
Of goddes sone to make a presentacion;
wherfore, Symeon · hertly I you pray,
In-to your handes · take myn oblacion. 436

[¶ her shaft symeon receyve of maria, Iesu *and* ij
dowis, *and* holde Iesu in his armys expownyng nunc
dimittis, &c., seying thus :—

Symeon.

Symeon accepts
it,

¶ wolcome, lord · excellent of power; 437
And wolcome, Maria · with your sone souereigne!
Your oblacion · of hooht herte *and* enter
I receyue with these · dowys tweyn; 440
wolcome, babe! for Ioye what may I seyn?

[leaf 155]
takes the babe
Jesus in his
arms,

Atwen myn armys · now shaft I the embrace;
My prayer, lord, was not made in veyn,
ffor now I se thy celestia face. 444
[here declare[th he] nunc dimittis.

thanks God for
thesight of him,

¶ O blisset lord, after thi langage, 445
In parfighit peas now lett thy seruauunt reste,
ffor why · myn eyen haue seyn thi visage,
& eke thyn helthe · thurgh my meke request. 448
Of the derk dungeon · let the gates brest
be-fore the face · of thyn people alle.
thu hast brought triacle *and* bawme of the best,
with Souereigne Suger · geyn all bitter galle. 452

[¹ or they : MS. is torn.]

¶ I mene thi self, lord · gracious *and* benigne, 453 and blesses Him
 That woldest come down from thyñ high glorye
 Poyson to repelle · thi mercy doth now shyne,
 To chaunge thynges · that are transitory ; 456
 Thu art the light *and* the hevynly skye
 To the relevyng of folk most crueht ; to relieve His
 Thu hast brought gladnesse to our oratorye, folk.
 And enlumyned thy people of Israeht. 460

[Here shaft Anna, prophetissa, sey thus to Virgynes :

Anna, prophetissa.

¶ Ye pure Virgynes · in that ye may or can), 461 Anna bids the
 with tapers of wax · loke ye come forth here Virgins worship
 & worship this child · very god *and* man, the boy Jesus.
 Offrid in this temple · be his moder dere. 464

[her, virgynes, as many as a man wyth, shaft holde
 tapers in ther handes, · and the first seyth :

Prima virgo.

[leaf 155, back]

As ye comaunde, we shal do our dever',
 that lord to plesse / echon for our partye,
 he makyth vn[-to] vs so comfortable chere,
 that we must nedes this babe magnifie. 468

Symeon.

Now, mary, I shaft tell you how I am purposed : 469 Symeon resolves
 to worshipec this lord / I wil go procession ; to go in pro-
 ffor I se anna, with virgynes disposed, cession
 mekly as nowe, to your sonys laudacion. 472

Maria.

blissed Symeon, with hertly affeccion,
 as ye han seyde, I concent therto.

Ioseph.

In worshipec of our Child, with gret devossion),
 about the tempitt / in ordir let vs go. 476
 round the Tem-
 ple in honour of
 Christ.

Symeon.

Symeon bids the Virgins sing ye virgynes alle / with feythfull intent 477
 dispose your^s silf^s a songⁱ for to synge,
 to worship this Child^e *that* is her^s present,
 whiche to mankende gladnes list brynge, 480
 [¹ MS. wiche] In tokynⁿ our^s hertes / withe¹ Ioye dothⁿ sprynge:
 betwynⁿ mynⁿ armys *this* babe shalbe born.
 now, ye virgyuis, to this lordes preysyng
 Nunc Dimittis syngythⁿ nunc dimittis / of^s whiche I spakⁱ afforn. 484
 in praise of
 Jesua.
 [¶ here shal Symeon bere Iesu in his armys, goyngⁱ
 a processionⁿ rounde aboute *the* tempⁱl^e; and al *this*
 wyle *the* virgynis synge nunc dimittis, and whanⁿ
 that is donⁿ, Symeon seyth:

Symeon.

Symeon shows how the wax, wick, and light of the taper are emblems of Christ's qualities. ¶ O Iesu, cheft^s cause of^s our^s welfare, 485
 In yone tapir^s therbe thingⁱ iij^e,
 wax, weekⁱ and light, whiche I sha^{ll} declare
 to *the* apporprid^e by moralite; 488
 lord^e, wax betoknyth / thynⁿ humanyte,
 & weekⁱ betoknyth / thy soule most swete;
 [leaf 156] yone lygh^t I lykene / to *the* godhed^e of^s the,
 brighter^s than phebus / for al his fervent hete. 492
 Pes *and* mercy han set in the, her^s swete, 493
 to slake *the* sharpnes, o lord^e of^s rigour,—
 Ho declares the Boy to be very God and Man, very god^e *and* manⁿ / gun to-gedir^s mete. 496
 In the tabiracle / of^s thy modrys bower^s,
 now shalt *thu* exile / wo *and* a^{ll} langour,
 & of^s mankende tappese inferna^{ll} stryf^s.
 Record^e of^s prophetes, thou shalt be redemptour^s,
 and singuler^s repast of^s euerlastyngⁱ lyf^s. 500
 and rejoices to behold Him. My spretes Ioyenⁿ // *thou* art so amyable, 501
 I am nat very / to loke on *thi* face;
 our^s trewe entent / let it be acceptable
 To *the* honor of the shewyd^e in this place. 504

ffor thy *seruauntes* a dwellynge *thou* shalt purchase,
 brighter than berau outher clere cristall;
the to worshiþe as cheft welle of grace,
 On both my knees / now down knele I shaþ. 508

Maria.

Now, Semyon, take me / my child, *that* is so bright,
 Cheft lodesterre / of my felicyte,
 and all *that* longyth / to the lawe of right
 I shaþ obeye / as it lyth in me. 512

Mary asks
Symeon for her
Child.

Symeon.

this lord, I take you / knelyng on my kne,
 Whiche shaþ to blisse folk ageyn restore,
 and eke be called tonne of tranquylte,
 to yeve hem drynke / *that* han thrustyd sore. 516

He, kneeling,

[her she receyveth hir sone *thus* seyng:

gives her the
Boy,

Maria.

Now is myn offryng to an ende conveyed;
 wherfore, Symeon, hens I wole wende. 517

Symeon.

The lawes, Mary, ful weþ ye han obeyed,
 In this tempitt / *with* hert and mende:
 nowe ferweþ, lord, comfort to all mankende;
 ffarweþ, Maria and Ioseph, on you waytyng. 520

[leaf 156, back]

and bids them
farewell.

Ioseph.

Selestiaþ socour / our sone mot you sende,
 and for his high mercy // yeve you his blissing. 524

[¶ here maria and Ioseph goyng from the tempitt,
 seyng:

Maria.

husbond, I thenke you / of your Gentilnes
that ye han shewed onto me this day, 525

Mary thanks
Joseph for his
kindness.

with our child, most gracious of godenes;
let vs go hens, hertly I you pray. 528

Ioseph.

Joseph promises
to cherish his
wife Mary. go forthe afforn, my ovne wyf, I sey, 529
& I shaft come aftir, stil vpon this ground.
ye shal me fynde plesant at euery assaye;
to cherysse you, wyf, gretly am I bounde. 532

Symeon.

Symeon is glad
he has seen
Christ, Nowe may I be glad in myn Inward mende,
for I haue seyn Iesu with my bodely eye,
wiche on a cros shaft bey al men-kende,
slayn by Iwes at the mount of calvery; 536
and throwe devyn grace here I wiþ provysye
Of blisse, mary · howe she shaft suffre peyn,
whan hir swete sone shaft on a rood deye; 539
A sharpe Sward of Sorowe shaft cleve hir hert atweyn.

and foretells
Mary's suffering
when her Son is
on the Cross.

Anna, prophetissa, hertly I prey you nowe 541
doth your devir and your diligent labour,
and take these virgynis euerychon with you,
and teche hem to plese god of most honour 544

[leaf 157]

Anna, prophetissa.

lyke as ye say, I wiþ do this hour.
ye chast virgynis with all humylite,
Worshipe we Iesu, that shalbe our sauour;
alle at ones come on, and folowe me, 548

Anna bids the
Virgins honour
Christ.

[first hand again] & shewe ye summe plesur as ye can,
In the worshipe of Iesu, our lady, and seynt Anne. 550
Anna, prophet[issa] & [omnes] tripident.

Epilogue.

[Epilogue.]

¶ Peeta.

¶ Honorable souereignes, thus we conclude 551
Our mater that we haue shewid here in your presens,

And though our eloquens be but rude,
 we beseche you aȝt, of your paciens 554 The Poet begs
 To pardon vs of our offens; pardon for
 ffor after the symphyȝ cunningy that we can, shortcomings,
 This mater we haue shewid to your audiens, 557
 In the worshiþe of our lady, and hir moder seynt Anne.

¶ Now of this pore processe we make an ende, 559
 thankyng you aȝt of your good attendaunce;
 and the next yeer, as we be purposid in our mynde, and promises
 The disputacion of the doctours to shew in your presens. shall play the
 wherfor now, ye virgyne, er we go hens, 563 Disputacion of the
 with aȝt your cumpany, you goodly avaunce, Doctors next
 Also ye menstralles doth your diligens, year.
 A-fore our departyng geve vs a daunce. 566

¶ ffinis.

Anno domini Millesimo¹, CCCCCxij.

[? later hand]

[¹ ? MS]

¶ THE NAMYS OF THE PLEYERS.

The poete	} Summa xvij.
kyng Herowde	
j ^{te} knyght	
the ij ^{de} knyght	
iiij ^{de} knyght	
iiiij th knyght	
watkyn, Messanger	
Synneon the bysshope	
Ioseph	
Maria	
Anna prophetissa	
A virgyn	
Angelus	
j ^a mulier	
ij ^a mulier	
iiij ^a mulier	
iiiij ^a mulier	

Ihon Parfre ded wryte thys booke.¹

¹ This line was not written at the same time as the writing above; it is in a different coloured ink.

THE CONVERSION OF ST PAUL.

(In 7-line Stanzas, ababbcc.)

[This play comes before the *Killing of the Children* in the composite Digby MS. as at present bound. The Festival of The Conversion of St Paul, January 25, also comes before that of Childermas or Innocents' Day, the Feast of the Holy Innocents, December 28¹; and before Candlemas Day, February 2. But as Mysteries were usually acted in the 'chronological order' of the facts they represented, that order is kept here.]

¹ The Civil, Ecclesiastical, and Legal year began at Christmas, till the end of the 13th century. Thenceforward till Jan. 1, 1753, it began on the 25th of March.

[THE NAMES OF THE PLAYERS.

Poeta, p. 27, 33, 40, 41.

Saulus, p. 27, 33, 46.

Caypha, p. 28, 42.

Anna, p. 28, 42.

Primus Miles, p. 29, 37, 41.

Secundus Miles, p. 29, 37, 41.

Servus, p. 30.

Stabularyus, p. 30.

Deus, p. 34.

Ananias, p. 35.

Spiritus Sanctus, 38.

Belyall, p. 43.

Mercury, another deuyll, p. 44.

Servus Sacerdotum, p. 49.

Angelus, p. 51.]

[THE CONVERSION OF S^t PAUL.]

[Digby MS. 133, leaf 37, in a third hand.]

[1st Station.]Poeta. ¹Myles Blomefylde.¹

Prologue.

Rex glorie, kyng^t omnipotent,
 Redemer of the world^e by the pouer diuine,
 and maria, *that* pure vyrgy[n] quene most excellent,
 wyche bare *that* blyssyd^e babe, Iesu, *that* for vs sufferd
 payne,

May Christ and
the Virgin Mary

4

vnto whoys goodnes I do inclyne,
 besechyng *that* lord of hys pytous Influens,
 to preserue & gouerne thys wyrshypfull audyens.

7 preserve this
audience!

¶ Honorable frendes, besechyng^t yow of lycens,
 to procede owr processe, we may, vnder your correccion,
 the conuersyon of seynt paule, as *the* byble gyf^t experyens,
 whoo lyst to rede *the* booke Actum Appostolorum, 11
 ther shaft he haue *the* very notycyon;
 but as we can, we shall vs redres,

8

We're going to
act the Conversion
of St. Paul.Brefly with yowr fauour begynyng^t owr proces.14 Daunce²

[here entryth saule, goodly besene in *the* best wyse /
 lyke an aunterous knyth, thus sayyng^t : *Sc. i. Jerusalem.
 Enter Saul.*

Saulus.

Most dowtyd^e man, I am lyuyng vpon the ground^e,
 goodly besene with many a riche garlement.
 my pere on lyue I trow ys nott found^e,
 thorow *the* world^e, fro *the* oryent to *the* occydent,
 my fame ys best knowyn vndyr *the* fyrmament;
 I am most drad of pepul^e vnyuersall,
 they dare not dyspease my most noble.

15 I'm the most
feard and most

18

renownd man
under the sky.

21

¹—¹ In a later hand.² Daunce is in a later hand.

- My name is
SAUL, ¶ Saule ys my name, I wyll *that* ye notyfy, 22
whych conspyreth the dyscyplys *with thretes and* menaces,
be-fore *the* prynces of prestes most hye *and* noble,
- and I get
Christ's disciples
punisht. I bring' them to pūnyshement for ther trespass. 25
we wyll them nott suffer to rest in no place ;
- [leaf 37, back] ifor they go a-bouzte to *preche and* gyff' exemplis,
To destroye our lawes, sinagoges, and templis. 28
- By the god bellyaH I schall make progresse, 29
Vnto the princes both Caypha And Anna,
wher I schall aske of them in suernes,
- I'll pursue em
thro Damascus
and Lybia. To persue thorow all dammask' *and* liba, 32
And thus we schall soone after than
- Bryng them *that* so do lyff' in-to Ierusalem,
Both man and child that I fynd of them. 35
- [Her cummyth sale to caypha *and* anna, prestes of the
tempyH.
- Saul asks the
priests Caypha
and Anna for
letters to quell
the Christian
rebels. NobyH prelates and princes of Regalyte, 36
Desyryng' and askyng' of your benyngne wurthynes,
Your letters *and* epystolys of most souerente,
- To subdue rebellyons that wyll of frawardnes, 39
A-gaynst our lawes rebeH or transgresse,
Nor wyll not inclyne but mak obiecc[i]on,
- To pursue all such I wyll do proteccion. 42
- Caypha.
- Caypha and To your desyer we gyf' perfyth sentens, 43
Accordyng' to your petycions that ye make postulacion,
By-cause we know your trewe delygens,
- To persue aH tho *that* do reprobacion 46
A-gayns owur lawes by ony redarguacion ;
wherefor shortly we gyf in commandmeit
- To put down them *that* be dy[s]obedyent. 49
- Anna.
- [leaf 38]
Anna give the
letters, And by thes letturs *that* be most reuerrent, 50
Take them in hand, full agre *ther-to*,

Constreynd all rebellys by owur hole assent,
 We gyf yow full power so to doo.
 Spare not hardly for frend nor foo,
 All thos ye fynd of *that* lyfe in thys realme
 Bounde, loke ye bryng' them in-to Ierusalem.

53

and exhort Saul
 to bring all
 Christians
 bound to Jeru-
 salem.

56

[Her saule resayuyth ther letters.

Saulus.

Thys precept here I take in hande,
 To fullfyH after yowur wylls both,
 wher I shall spare *with-in this* londe
 nother man nor woman; to *this* I make an oth;
 But to subdue I wyH not be loth:
 Now folow me, knylys *and* *seruañtes* trewe,
 In-to Damaske as fast as ye can sewe.

57

Saul swears he'll
 spare none,

60

63

and bids his men
 follow him to
 Damascus.

Primus miles.

Vnto your commaundment I do obeysaunce;
 I wyll not gaynsay nor make delacion,
 But *with* good mynd *and* harty plesauñce
 I shall yow succede *and* make perambulacion,
 Thorow-oute damaske *with* all delectacion,
 And all thoo rebell *and* make resystens,
 ffor to oppres I wyH do my delygens.

64

67

His knyghts
 promise

70

Secundus miles.

And in me shalbe no neclygens,
 But to thys precept my-self I shall applye
 To do your behest *with* aH conuenyens,
With-owt eny frowardnes or eny obstynacy;
 non shall appere in me but verely,
with all my mynd I yow insure,
 To resyst tho rebelles I wyH do my cure.

71

to do his behest

74

77

and punish the
 Christian rebels.

Saulus.

Truly to me yt ys grett consolacion
 To here thys report *that* ye do avauñs

78

[leaf 38, back]

ffor your sapyencyaH wyttes I gyfⁱ commendacion,
 Euer at my nede I haue founde yow constant; 81
 But knytes and seruantes *that* be so plesaunt,

Saul orders his
 horse to be
 brought.

I pray yow anon my palfray ye bryngⁱ,
 To spede my Iurney with-owt lettyngⁱ. 84

[here goyth sale forth a lytyH a-syde for to make hym
 redy to ryde / the seruuant thus seyingⁱ:

seruus.

His man asks
 the Ostler for
 a bottle of hay,
 and scolds him.

How, hosteler, how, a peck of otyes *and* a botell ofⁱ haye;
 Com ofⁱ a pase, or I wyH to a-nother Inne;
 What, hosteler, why commyst not thy way?
 Hye *the* faster, I beshrew *thi* skynne. 88

Stabularyus.

The Ostler
 declares he's a
 gentleman's
 servant.

I am non hosteler nor *non* hostelers kynne,
 But a Ientylmanys seruuant, I *thou* dost know;
 Such crabyysh wordes do aske a blow. 91

Seruus.

I cry yow mercy, *sir*. I wyst weH sum-what ye were, 92

' Well, you *are* a
 Gentleman,
 or a Knave.

owther a gentylmañ or a knaue . me thynkyth by your
 physnomy;

yf on loke yow in *the* face *that* neuer se yow ere
 wold thynk ye were at *the* next dore by. 95

I thought you'd
 been an Ostler.
 I saw another
 Gentleman and
 you carrying a
 barrowful of
 dogs' turds;

In good fayth I wenyd yow had bene an hosteler verely;
 I sye suche a-nother Ientylman with yow, a barowfull
 bare

ofⁱ horsdowngⁱ *and* dogges tordes, *and* sych oⁱ ther gere, 98

And how yt happenyd a marvelous chance be-tyde: 99
 Your felow was not suer ofⁱ foote, *and* yet he went very
 brode,¹

and down both
 of you alipt into
 a cow-turd,
 nose first.

Butt in a cow tordⁱ both dyd ye slyde;
 And as I wene your nose *ther*-in rode, 102
 Your face was be-payntyd with sowters code;

[¹ substituted for wyde.]

I sey neuer sych a syzt, I make god a vow, [leaf 39]
 ye were so be-grymlyd *and* yt had bene a sowe. 105

Stabularius.

In fayth *thou* neuer syest me tyH *this* day: 106 'Why, you never
 I haue dwellyd *with* my master thys vij 3ere *and* more; saw me before
 ffull well I haue pleasyd hym, he wyH not say nay, to-day!'
 And mykyl he makyth of me therfore. 109

Seruus.

By my trowth *than* be ye changyd to a new lore; 'Then you're
 A *seruand* ye are *and that* a good, translated!
 ther ys no better lokyth owt of a hood. You're a first-
 rate servant.' 112

Stabularius.

ffor soth *and* a hood I vse for to were, 113 'Go to! I wear
 ffull well yt ys lynyd *with* sylk *and* chamlett; a hood lined
 yt kepyth me fro the cold *that the* wynd doth me not with silk.'
 dere,
 nowther frost nor snow *that* I therby do sett. 116

Seruus.

yea, yt ys a dobyH hood *and that* a fett;
 he was a good man *that* made yt, I warant yow;
 he was nother horse ne mare¹, nor yet yokyd sow. 119

[Here commyth *the* fyrst knyth to *the* stabyl grom,
 sayng':

Primus miles.

Now, stabyll grom, shortly bryng^t forth away 120 Saul's Knight
 The best horse, for *owur* lorde wyH ryde. bids the Ostler
 bring out his
 best horse.

Stabularius.

I am fuH redy; here ys a palfray,
 There can no man a better bestryde: 123
 He wyH conducte *owur* lorde, *and* gyde

[¹ *MS.* nare.]

Thorow the world he ys sure *and* abyH
 To bere a gentyllman, he [is] esy *and* prophetabyH. 126
 [Her *the* knyth cummyth to saule *with* a horse.

Primus miles.

Saul's knight brings him his horse,	Behold, <i>sir</i> saule, your palfray ys com̃, fuH goodly besene, as yt ys yowr desyer To take yowur vyage thorow euery regyon.	127
[leaf 39, back ¹ and says his servants 'll follow him anywhere.	Be nott in dowl, he wyH spede your mater, And we as your <i>seruautes</i> <i>with</i> glad chere Shall gyf attendance; we wyll nott gaynsay, But folow yow where ye go be nyzt or day.	130 133

Saulus.

Saul starts on his journey.	Vnto Damask I make my progressyon, To pursue aH rebellyoũs beyng ^t froward <i>and</i> obstynate Agayns our lawes be ony transgressyon. <i>with</i> aH my delygens · my-self I wyH prepare, Concernyng ^t my purpose to oppres <i>and</i> separate; Non shaH reioyce that doth offend, But vitterly to reprove <i>with</i> mynde <i>and</i> intende. [Her sale rydyth forth <i>with</i> hys <i>seruantes</i> a-bowt <i>the</i> place, [&] owt of <i>the</i> pl[ace].	134 137 140
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Caypha.

The priests, Caypha and	Now saule hath takyn hys wurthy wyage To pursue rebellyous · of what degre <i>thei</i> be; He wyll non suffer to raygne nor haue passage <i>with</i> -In aH thys regyon we be in <i>sertayn</i> : wherfor I commende hys goodly dygnyte, That he thus aluay takyth in hande By hys power to gouerne thus all thys lande	141 144 147
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Anna.

Anna, praise	We may lyue in rest by hys consolacion; He defendyth vs, where-for we be bownde	148
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To loue hym intyrelly *with our harttes affection,*
 And honour hym as champyon in euery stownde ; 151 Saul as their
 ther ys non suche lyuyng¹ vpon *the* grownde, champion.
 That may be lyke¹ hym nor be hys pere,
 Be est nor west, ferre nor nere. 154

Poeta—si placet.

Conclusyon.

ffynally of *this* stacon thus we mak a conclusyon), 155 *Epilogue to*
Act I.
 besechyng¹ thys audyens to folow *and* succede Daunce
[in later hand]
 with all your delygens *this* generall processyon,
 To vnderstande *this* matter wo lyst to rede 158
 The holy byby¹ for *the* better spede ;
 Ther shall he haue *the* perfyth intellygens,
 And *thus* we comyt yow to crystys magnyfycens. 161
 ffinis Istius stacionis, et altera sequitur.

[2nd Station.]

Poeta.

Honorable frendes, we beseche yow of audyens, 162 *[leaf 40]*
 To here our intencion *and* also our prosses *Act II.*
 Vpon our matter : be your fauorable lycens *Prologue.*
 A-nother part of *the* story we wyll redres ; 165
 Here shalbe brefly shewyd¹ with all our besynes
 At thys pagent saynt poullys conuercyon ;
 Take ye good hede *and* ther-to gyf affection. 168 St. Paul's Con-
 version is now
 to be playd.

[Here commyth saule rydyng¹ in with hys seruantes.

Saulus.

My purpose to Damask fully I intende, 169 *Scene i.*
 To pursewe the dycypulys my lyfe I apply, *The Road to*
 ffor to breke down the chyrchys thus I condescende. *Damascus.*
 Non I wyll suffer that [they] shall edyfey, 172
 perchaunce owur lawes than my³te ther-by,
 And the pepu¹ also turne *and* conuerte,

[¹ a late to put above.]

which shuld be gret heuynes vnto myn hart. 175
 Nay, *that* shaft nott be butt layd a-part. 176
the prynces haue gouyn me full potestacion.
 All that I fynd *thei* shaft nott start,
 But bounde to Ierusalem, with furyous vyolacion, 179
 Be-for cesar caypha, and annas presentacion,
 Thus shalbe subduyd · tho wretchys of *that* lyfe
 That non shall in-Ioy nother man chyde nor wyfe. 182

He's struck by lightning, and falls off his horse.

[Here commyth a feruent with gret tempest¹, and saule faulyth down of hys horse : *that* done, godhed spekyth in heuyn].

Deus.

Christ rebukes him. Saule, saule, why dost *thou* me pursue ? 183
 yt ys hard to pryke a-gayns *the* spore
 I am *thi* savyour *that* ys so trwe,
 whych made heuyn and erth and eche creature ; 186
 offende nott my goodnes I wyll *the* recure

[leaf 40, back]

Saulus.

Saul asks what Christ would have him do. O lord, I am a-ferd, I trymble for fere,
 what woldyst I ded, tell me here. 189

Deus.

Christ bids him go into the city close by. A-ryse and goo *thou* wyth glad chere 190
 In-to the Cyte a lytyll be-syde,
 And I shall *the* socor in euery dere
 That no maner of ytt xalbe-tyde, 193
 And I wyll ther for the prouyde
 by my grete goodnes what *thou* shalt doo ;
 Hy *the* as fast thether as *thou* mast goo. 196

Saulus.

Saul is lame and blind. O mercyfull god, what aylyth me ? 197
 I am lame, my legges be take me fro,
 my sygh lykwyse I may nott see ;

¹ A plate of sheet-iron, probably, to imitate thunder.—P. A. D.

- I can nott tell whether to goo : 200.
 my men hath forsake me also.
 whether shall I wynde, or whether shall I pas ?
 lord, I beseche the, helpe me of thy grace. 203 Saul prays to
 God,
- j^{us} miles.
 Syr, we be here to help the in *thi* nede, 204
 with all our affyance we wyll not seise.¹
- Saulus.
 Than in Damask I pray yow me lede and bids his
 I godes name, accordyng^t to my promyse. 207 knight lead him
 into Damascus.
- 2^{us} miles.
 To put forth yowur hand loke ye dresse,
 Cum on your way, we shall yow bryng^t
 In-to *the* cyte with-owt taryng^t. 210
- [Here the knyghtes lede forth sale in-to a place, and *Act II. sc. ii.*
 cryst apperyth to annanie, sayng^t: *Damascus.*
- Deus.
 Ananie, ananie : where art *thou*, ananie ? 211 Christ calls
 Ananias,
- Ananias.
 Here, lord, I am here trwly.² [leaf 41]
- Deus.
 Go thy way *and* make *thi* curse
 As I shall assyng^t *the* by myn aduysse, 214 and bids him go
 Into *the* strete, qui dicitur rectus, into Straight
 Street,
 And in a certayn house of warantyse,
 ther shall ye fynd ' saule in humble vyse, 217 where he shall
 find Saul,
 As a meke lambe, *that* a wolf before was namyd^t; 218
 Do my behest ; be nothyng^t a-shamyd^t.
 He wantyth hys syth, by my punyshment constrayned^t. blind.

¹ serse? MS. ² In lines 212-24 the rymes get mixt.

prayeng' vnto me, I assure *thou* shalt hym fynd, 221
with my stroke of pyte, sore ys he paynyde,
 wantyng' hys sygth, for he ys truly blynyde.

Ananias.

Ananias is
 afraid to go to
 Saul, lord, I am aferd, for aluay *in* my mind 224
 I here so myche of hys *furyous* cruelte, 225
that for spekyng' of *thi* name to deth he will put me.

Deus.

nay, ananie, nay, I assure *the*
 He wulbe glad of thy cummyng'. 228

Ananias.

A, lord, but I know of a certayn
 because he has brought God's
 Saints to death. that thy seyntes *in* Ierusalem : to deth he doth bryng'.
 many yllys of hym I haue be kennyng',
 ffor he hath the pour' of the *princes* aHe,
 To saue or spyHe, do which he schall. 233

Deus.

Christ says that
 Saul is a chosen
 vessel, and shall
 be be nothyng a-drad, he ys a chosen wesseH, 234
 To me assyngned by my godly eleccion.
 He shall bere my name ' be-fore the kynges ' and chylder
 of IsraeH.

by many sharpe shoures sufferyng' correccion, 237
 a gret doctor of benyngne conpleccion,

[leaf 41, back] The trwe precher of the hye deuynete,
 a pinnacle of
 the faith ; A very pynacle of *the* fayth, I ensure the. 240

Ananyas.

lorde, thy commandment I shall fullfH ; 241
 Vn-to saule I wyH take my waye.

Deus.

Ananias is not
 to fear him. be nothyng' *in* dowte for good nor yH.
 fare-well, Ananie, tell saule what I do say. 244

[et exiat Deus.]

Ananias.

Blyssyd lord, defende me as *thou* best may ;

Gretly I fere hys cruell tyranny ;

But to do *thi* precept my-self I shall applye.

247 Ananias obeys,

[Here Ananias goth toward saule. and goes to seek Saul.

1st myles.

Act II. sc. iii.
Damascus.

I maruayle gretly what yt doth mene,

248

To se owur master in thys hard stounde.

The wonder grett lythtys *that* were so shene,

smett hym doune of hys hors to *the* grownde,

251

And me thowt · that I hard a sounde

Of won spekyng · *with* voyce delectable,

the voice speak-
ing to him,

Whych was to wonderfull myrable.

254

2nd myles.

Sertenly thys lyzt was ferefull to see,

255

The sperkys of fyer were very feruent,

and the sparks
of fire that they
saw.

yt inflamyd so greuosely about *the* cowntre,

That by my trowth I went we shuld a ben brent.

258

But now, serys, lett vs relente

Agayne to caypha *and* anna, to tell *this* chaunce,

How yt be-fell to vs thys greuauns.

261

[Her saule ys in contemplacion.¹

Saulus.

lord, of *thi* counfort moch I desyre,

262

Saul desires
comfort from
God.

thou myzty prince of Israell · kyng of pyte,

whyche me hast punyshyd as *thi* presoner,

That nother ete nor dranke · thys dayes thre ;

265

[leaf 42]
He has fasted
8 days.

But, gracyos lorde, of *thi* vysytacyon I thanke the.

Thy seruant shall I be as long as I haue breth,

Though I therfor shuld suffer dethe.

268

[Here commyth anania to saule, sayeng :

[¹ MS. contemplacion]

Ananias.

Ananias Pease be in thys place *and* goodly mansyon ; 269
 who ys *with-in* ? speke in crystys holy name !

Sa[u]lus.

I am here, saule ! *cum* in on goddes benyson !
 what ys *your* wyll ? tell *with-owten* blame. 272

Ananias.

tells Saul he's ffrom almyghty god, *sertanly* to the sent I am,
 sent by God and ananie men call me wher as I dwell.
 to him.

Saulus.

what wold ye haue : I pray yow me tell. 275

Ananias.

Gyfe me *your* hand for *your* awayle, 276
 Ananias bids for as I was *commaundyd* by hys *gracyos* sentens,
 Saul be stedfast & bad the be stedfast for *thou* shalt be hayle.
 ffor thys same cause he sent me to *thi* presens ; 279
 and remember Also he bad the remember hys hye excellens,
 God's excellence. Be *the* same tokyn *that* he dyd *the* mete,
 Toward *the* cyte when he apperyd in *the* strete. 282

¶ Ther mayst *thou* know hys power celestyall, 283
 How he dysposyth euery thyng^s as hym lyst ;
 God is almighty, no thyng^s may *withstand* hys myzte essencey^s H,
 to lift up or cast To stond vp-ryght, or els down to thryste. 286
 down.
 Thys ys hys powur, yt may not be myste,
 ffor who *that* yt wantyth / lackyth a frende.
 Thys ys *the* massage *that* he doth *the* sende. 289

[leaf 42, back]

Saulus.

Hys marcy to me ys ryght welcom ; 290
 I am ryght glad *that* yt ys thus.

The Holy Ghost
 appears.

[Hic aparebit spiritus sanctus super eum.]

Ananias.

Be of good chere <i>and</i> perfyte Iubylacion,	Ananias
Discendet super te spirytus sanctus,	293
whych hath <i>with</i> hys ¹ grace illumynyd vs;	
put fo[r]th <i>this</i> hond <i>and</i> goo wyth me,	
A-gayne to thy syght here I restore the.	296 restores Saul's sight.

Saulus.

Blyssyd lord, thankys to yow euer bee,	297	Saul blesses Christ for his sight,
The swame ys fallyn from my eyes twayne;		
where I was blynyd <i>and</i> cowl nott see,		
lord, <i>thou</i> hast sent me my syght agayne.	300	
ffrom sobbyng <i>and</i> wepyng I can not refrayne;		weeps, and
my pensyue hart, full of contryccion		
ffor my offences, my body shal haue punycyon;	303	
And where I haue vsed so gret persecucion,	304	
Of <i>this</i> descyplys thorow all Ierusalem,		vows that he'll help Christ's disciples.
I wyll [aid] <i>and</i> defende ther predycacyon,		
That th[e]y dyd tech on all <i>this</i> reme.	307	
wherefor, Ananie, at the watery streame,		He asks to be baptizd,
Baptyse me hartely I <i>the</i> praye,	309	
A-mong your numbyr, that I electe <i>and</i> chosen be may.		

Ananias.

On to <i>this</i> well of mych vertu,	311
we wyll vs hye <i>with</i> all <i>our</i> delygens.	

Saulus.

Go yow be-fore, <i>and</i> after I shall sewe,	
laudyng <i>and</i> praysyng <i>our</i> lordes benevolens;	314 praises God,
I shall neuer offend hys myzty magnyfycens,	
But alway obserue hys preceptys <i>and</i> kepe:	[leaf 43]
ffor my gret vnkyndnes my hart doth wepe.	317 and repents his sins.

Ananias.

knele ye down vpon thys grownde,	318
Receyuyng thys crystenyng <i>with</i> good intent,	

[¹ MS. hys hys.]

whyche shall make yow hole of your dedly wound,
 That was infecte *with* venom nocent. 321
 Yt purgyth synne, and fendes poures so fraudelent
 It putyth a-syde; where thys doth at-tayne,
 In euery stede he may not obtayne. 324

Ananias bap-
 tizes Saul

¶ I crysten yow *with* mynd full *perfyght*, 325
 reseuyng^t yow in-to owur relygyon,
 euer to be stedfast *and* neuer to flyt;
 but euer constant, *with*-owt varyacyon. 328

in the name of
 Father, Son, and
 Holy Ghost;

concludyng^t *thou* mayst yt ken,
 In *nomine* patris et filij et *spiritus sancti*. Amen. 331

Saulus.

I am ryght glad^t as foule on flyte, 332
 That I haue receyuyd *this* blyssyd sacrement.

Ananias.

bids him take
 food, and stay
 for a time in
 Damascus.

Com on your way, saule, for nothyng^t lett,
 Take yow sum coumforth for your bodyes noryschment
 ye shall abyde *with the* dyscyplys verament, 336
 Thys many dayes in damask cyte,
 Vn-ty^H *the* tyne more *perfy*t ye may be. 338

Saulus.

Saul will do as
 he is bid.

As ye commande, holy father, ananie, 339
 I full assent at yow[r] request,
 To be gydyd *and* rulyd as ye wyll haue me,
 Evyn at your pleasur, as ye thynk best : 342
 I shall not offend^t for most nor lest.
 Go forth yowur way; I wyll succede
 In-to what place ye wyll me lede. 345.

Conclusyo.

Epilogue to
 Act II.

poeta.

Dauñce

Thus saule ys conuertyd^t, as ye se expres, 346
 The very trw seruant of our lord Iesm.

non may be lyke to hys *perfyzt* holynes,
 So nobyll a doctor, *constant and* trwe. 349
 Aftyr hys *conuersyon* neuer mutable, but styll insue
 the lawys of god to teche euer more *and* more,
 As holy scryptur^r tellyd^r who-so lyst to loke *ther-fore*. 352

¶ Thus we comyte yow all to *the* trynnye, 353
 Concludynge^r thys stacion as we can or may,
 vnder *the* correccyon of^r them *that* letteryd^r be ;
 How be yt vnable as I dare speke or say 356
 The compyler here-of shuld^r translat veray
 so holy a story · but *with* fauorable correccyon
 of my fauorable masters of *ther* benygne supplexion. 359

The Compiler
begs learned
men to correct
his play.

ffinis istius secunde stacionis et sequitur tarcia.

[3rd Station.]

Act III.

Poeta.

Prologue.

The myght of the fadires potenciall deite 360
 preserue thys honorable *and* wurshypfull congregacion
 That here be present of hye *and* low degre,
 To vnderstond thys pagent at thys lytyll stacion, 363
 whych we shall procede *with* all our delectac[i]on.
 yf yt wyll plese yow : to gyf audyens fauorable,
 Hark wysely ther-to ; yt ys good *and* profetable. 366

primus miles.

[leaf 44]

Nobyll prelates, take hede to owur sentens. 367
 A wundryfull chaunce fyll *and* dyd be-tyde
 vn-to owr master sault when he departyd hens
 In-to damaske purposyd to ryde. 370
 A meruelous lyzt fro thelement dyd glyde
 whyche smet down¹ hym to grunde both horse *and* man
with the ferfulest wether *that* euer I in cam. 373

Scene i.

Jerusalem.

Saul's Knights
tell the Priests
how Saul was
struck off his
horse,

2^{us} miles.

It rauysshid^r hym, and^r his spirites did^r be-nomme : 374
 A swete dulcet voyce spake hym vnto,

and a sweet
voice spoke to
him

¹ MS. *doum*.

And askyð wherfor he made suche persecucion
 A-geynst hys dyscyplys *and* why he dyd soo. 377
 and bad him be baptizd by Ananias. he bad hym in-to damaske to ananie goo,
 And ther he shuld reseyue baptytm truly ;
 and now clene a-geyns owur lawys he ys trwly. 380

Caypha.

Caypha won't believe in Saul's conversion, I am sure thys tale ys not trw : 381
 what ! saule conuertyð from our law !
 he went to damask for to pursue
 All the dyscyplys that dyd with-draw 384
 fro owur fayth : thys was hys sawe :
 how say, ye, anna to thys mater ? *this* ys a mervelos
 chans ;
 I can not beleve *that* thys ys of assurans. 387

Anna.

nor will Anna. No, caypha, my mynde trwly do [I] tell, 388
 that he wyll not turne in no maner wyse ;
 but rather to deth put *and* expell
 all myscreauntes *and* wretchys *that* doth aryse 391
 agaynst our lawes : by ony enterpryse :
 say the trwth with-[owt] ony cause frawdellent,
 or els for your talys ye be lyke to be shent. 394

j^{us} miles.

Saul's knight declares he's told the truth. Ellys owur bodyes may put to payn : 395
 all *that* we declare I sye yt with my nye,
 nothyng offendyng but trwly do iustifye.

[leaf 44, back]

Cayphas.

By the gret god, I do maruayle gretly : 398
 and thys be trw *that* ye do reherse
 He shað repent hys Rebellyous treytory,
 That all shalbe ware of hys falsnes. 401
 We wyll not suffer hym to obtayne dowltes,
 ffor meny perellys *that* myght be-tyde
 by hys subtyll meanys on euery syde. 404

Cayphá vows vengeance against Saul.

Anna.

The law ys commytted to our aduysment,
 wherfor we wyll not se yt decay,
 but rather vphold^t yt help *and* augment,
 That ony reprove to vs fall may
 of Cesar themprour^r by nyzt or day
 we shall to such maters harke *and* attende
 accordyngⁱ to the lawes^r our wyttes to spende.

405 The priest
 Anna declares
 they'll uphold
 their Law.

408

411

[¹ Here to enter a dyvel with thunder and fyre, and
 to auance hym sylfe, saying as folowyth; and hys
 spech spokyn, to syt downe in a chayre.

Act III, sc. ii.
 [leaf 45]
 Diabolus.

Scene of the
 Devils in Hell,
 inserted.

belyall.

Ho, ho, be-holde me, the myzte prince of the partes
 in-fernall,

412 I am the God
 BELIAL, second
 only to Lucifer.

Next vnto lucyfer I am in magestye;
 By name I am nominate the god belyall,
 non of more myzte nor of more excellencye;
 my powre ys princypall, *and* now of most soferaynte;
 In the temples *and* synogoges who deneyth me to honore,
 my busshopes thorow my motyon thei wyl hym sone
 deuoure.

418

¶ I haue movyd my prelates cayphas *and* anna
 to persew *and* put downe, by powre ryall
 thorow the sytyes of damaske *and* liba,
 All soch as do worship the hye god supernall,
 ther deth ys conspyryd with-owt any fauoure at all,
 my busshopys hathe chosyne won most rygorus
 them to persew, howse name ys saulus.

419

422

425

I have set my
 Bishops Caypha
 and Anna to
 put down the
 Christians by
 means of Saul.

¶ ho, thus as a god most hye in magestye,
 I rayne *and* I rule ouer creatures humayne
 with souerayne sewte sowzte to ys my deyte,

426

¹ The parts within brackets are by a later hand, and inserted on 3 separate leaves. The 14 lines between 411 and here are crosst through, but are given below, where they are rewritten, p. 46-7, l. 502-15.

I long for news
by my messenger Mercury!

mans mynd ys applicant, as I lyst to ordeyne, 429
my law styll encreaseyth wherof I am fayne,
yet of late I haue hard of no newys truly,
wherfor I long tyll I speke with my messenger
mercurye. 432

[leaf 45, back]
Mercury appears,

[Here shall entere a-nother devyll callyd mercury,
with a fyeryng, commyng in hast, cryeng and roryng,
and shal say as folowyth :—

Marcury.

and walls that

Ho, owzt, owzt! alas, thys sodayne chance! 433
Well may we bewayle *this* cursyd aduenture.

belyal.

Marcurye, what aylyse *thou*? tell me thy grevaunce.
ys *ther* any *that* hath wrowzte vs dyspleasure? 436

mercury.

the Devil's law
'll soon be put
down.

Dyspleasure I-nowgh *therof* ye may be sure;
our law, at lengthe yt wylbe clene downe layd,
for yt decayth sore, *and* more wyl, I am a-frayd. 439

belyal.

Belial 'll not
believe it.

Ho, how can *that* be? yt ys not possyble; 440
co[n]syder, *thou* foole, *the* long contynuanee.
decaye, quod a, yt ys not credyble;
of fals tydynges *thou* makyst here vtterance: 443
behold, how the peple hath no pleasaunce

Folk delight but
in sin.

but in syn, and to folow our desyere.
pryde *and* voluptuosyte *ther* hartes doth so fyre, 446
thowze on do swauer away from our lore, 447

yet ys our powre of suche nobylte
to have hym a-gayne, *and* twoo therfore,
that shal preferre *the* prayse of owre maiestye. 450
what ys *the* tydynges? tell owt, lett vs see;
why arte *thou* amasyd so? declare afore vs
Why is Mercury
troubled? what fury ys fallyn *that* troblyth *the* thus? 453

Mercury.

[leaf 46]

Ho! ow3t, ow3te! he *that* I most trustyd to, 454 'Because our
& he *that* I thow3te wold haue ben to vs most specyall, special friend
ys now of late turnyd, *and* our cruell foo; has turnd our
our specyall frynd, our chosen saull, 457 cruel foe.
ys be-comme seruante to *the* hye god eternall.
as he dyd ryde on our enemyes persecutyon,
he was sodenly strykyn by *the* hye provysyon, 460
& now ys baptysyd, *and* promys he hath made 461 Saul has been
neuer to vary, *and* soch grace he hath opteynyd baptizd; and
that ondowtyd hys fayth from hym can-not fade; his faith in God
wherfor to complayne I am constraynyd, 464 cannot fade.'
for moch by hym shuld we haue prevaylyd.

belyal.

Ho! ow3t, ow3t! what haue we loste!
our darlyng most dere whom we lovyd moste: 467 Belial laments
but ys yt of trowth *that* thou doyst here specyfye? 468 the loss of his
darling Saul,

mercury.

yt ys so, vndow3tyd; why shuld I fayne?
for thow3te I can do non *other* but crye.

[Here *thei* shal rore *and* crye, *and* then belyal shal saye: and the Devils
roar over it.

belyal.

ow3te, *this* grevyth vs worse *than* hell payne: 471
the conuersyon of synner certayne
ys more payne to vs, *and* persecutyon,
than all *the* furies of *the* Infernall dongyon. 474

Mercury.

[leaf 46, back]

yt doyth not avayl vs thus to lament, 475
but lett vs provyd for remedy shortlye;
wherfor let vs both by on assent
go to *the* busshopys, *and* moue *them* pryvely, 478 Mercury says,
that by some sotyl meane *thei* may cause hym to dye; 'Set on your
than shal he in our law make no dysturbauce, Bishops to
nor here-after cause vs to haue more greuauance. 481 scheme his
death.'

belyal.

Wel sayd, mercurye, thy cowñcel ys *profytable*. 481
 Belyal approves
 Mercury's ad-
 vice, and says
 Saul shall repent
 his desertion.
 Ho, saul, *thou* shalt repent thy vnstablenes;
 thou hadyst ben better to haue byn confyrmable
 to our law; for thys deth, dowltes 485
 yt ys conspyryd to reward thy falsnes.
 thowgh on hath dyssayvyd vs, yet now a days
 xx^{ti} doyth gladly folow oure layes; 488
 ¶ some by pryde, some thorowgh envye: 489
 ther rayneth thorow my myght so moch dysobedyauce:
 ther was neuer a-mong crystyans lesse charyte
 than ys at *this* howre, *and* as for concupysence 492
 rayneth as a lord thorow my violence;
 [leaf 47]
 Gluttony,
 Wrath, Covet-
 ousness prevail
 over all.
 glotony *and* wrath euery man doth devyse,
 & most now ys praysyd my cosyn covytyce. 495
 ¶ cum, mercury, let vs go *and* do as we haue sayd, 496
 to delate yt any lenger yt ys not best.

mercury.

to bryng yt a-bowȝt, I wold be wel apayd,
 tell yt be done let vs not rest. 499
 [.]

belyal.

They'll plot
 Saul's death.
 go we than shortly; let vs departe,
 Hys deth to devyse, syth he wyl not revart. 502
 [Here *thei* shal vanyshe away with a fyrye flame *and*
 a tempest.
 [leaf 44, back] [Her apperyth saule in a¹ disciplis wede, sayng¹:

²Saulus³.

Act III. scene iii.
 Damascus,
 Saul's Sermon.
 God save you
 sitters and
 standers here!
 That lord¹ *that* ys shaper of¹ see *and* of¹ sonde¹, 503
 and hath wrowth with hys woord¹ all thyng¹ at hys wyH,
 saue thys ⁴semely *that* here syttyth or stonde,
 ffor hys meke marcy *that* we do not spyH. 506

[¹ hys]

[² The 14 lines following are printed from leaf 44, back, of the MS. They are collated here, for words, with the version of them on leaf 47, back.]

[³ Saulus, and Diabolus (p. 43), in margin, omitted.] [⁴ asemyl]

- grant me, good lord, thy pleasur¹ to fulfyll,
and send me suche speche that I *the* trwth say,
my entencions proph[i]table to meve yf I may. 509
- ¶ Welbelouyde frendes, ther be vij mortaH synnes, 510
whych be provyde pryncypaH *and* princes of¹ poysoñnes;
Pride, *that* of bytternes all bale begynnes,
with-holdyng¹ all fayth, yt fedyth *and* foysonnes, 513
As holy scriptur beryth playn wyttnesse,—
Inicium omnium peccatorum superbya¹ est,—
That often dystroyeth both most *and* lest.² 516
- ¶ Off all vyces *and* foly pride ys the Roote; 517
Humylte may not rayn ner yet indure;
pyte, alak, that ys flower *and* boot,
ys exylyd wher pride hath socour,— 520
Omnis qui se exaltat humiliabitur,—
good lord, gyf¹ vs grace to vnderstond *and* perseuer,
Thys wurd as *thou* bydyst to fulfyll euer. 523
- ¶ Who-so in pride beryth hym to hye, 524
with mys[c]heff shalbe mekyde, as I mak mensyon,
and I therfor assent *and* fully certyfy,
In text as I tell the trw entencyon 527
of perfyzt goodnes *and* very locucyon:
noli tibi dico in altum sapere sed¹ time;
Thys ys my conseH, bere the not to hye, 530
- ¶ But drede alway synne *and* folye, 531
wrath, enuy, couytys, and slugyshnes:
Exeunt owt of thy syzt, glotony *and* lechery,
vanytye *and* vayneglory, and fals Idylnes: 534
Thes be the branchys of aH wyckydnes:
who *that* in hym thes vyces do Roote,
He lackyth all grace, *and* bale ys *the* boote. 537
- ¶ Iern¹ at my-self, for I am meke in hart: 538
owr lorde to hys seruantes thus he sayth:
ffor meknes I sufferyd¹ a spere at my hart;

(Saul's Sermon
on the Seven
Deadly Sins.)

Pride is the root
of all sins

and folly.
[leaf 48]
[the older hand
(2) again]
It banishes
Humility and
Pity.

Whoso is proud,
he shall be
brought low.

Putaway Wrath,
Envy, Covetous-
ness, Sloth,
Gluttony,
Lechery.

Learn of Christ;
he is meek of
heart;

[¹ subia (*sic*).]

[² man & best.]

- (*Saul's Sermon*
continued.) meknes all vyces anullyth *and* delayeth ; 541
rest to soulys yt shall fynd in fayth :
Discite a me, quia mitis sum, *et* corde humilis,
Et inuenietis requiem animabus vestris. 544
- and ye shall find
rest for your
souls. ¶ So owur sauyour shewyth vs exampls of meknes, 545
Thorow grace of^t hys goodnes mekly ys groundys ;
Trwly yt wyll vs saue fro *the* synnes sekenes,
ffor¹ pryde *and* hys progeny mekenes confoundys : 548
- [leaf 48, back] Quanto maior es, tanto humilia te in *omnibus* :
Be lowly. The gretter *thou* art, the lower loke *thou* be ;
Bere the neuer *the* hyer for *thi* degre. 551
- Keep from
Sensuality. ¶ ffor sensualyte of fleshe thy-self loke *thou* lede, 552
vnlefully therin vse not thy lyfe :
whoso therin delyteth, to deth he must nede ;
It consumyth natur^t, the body sleyth *with-owt* knyft. 555
also yt styntyth nott but manslaughter *and* stryft,—
Omnis fornicator aut *immundus non habet* hereditatem
Christi,—
non shall in heuyn posses / that be so vnthryfty. 558
- Flee Fornica-
tion. Speak not
of it. ¶ ffle fornycacon, nor be no letchour^t, 559
but spare your speche, *and* spek nott *theron* :
Ex habundancia cordis, os loquitur ;
who movyth yt oft, chastyte lough non ; 562
of *the* hartes habundans *the* tunge makyth locucion :
what manys mynde ys laboryd^t, therof yt spekyth,
That ys of suernes, as holy scryptur tretyth. 565
- Keep your body
pure, and your
sight steady. ¶ wherfor I rehearse thys *with myn* owyn^t mowthe,—
Caste viuentes, templum Dei sunt,—
kepe clene your body from synne vncuth ;
stabyH your syghtes, *and* look ye not stunt, 569
ffor of a sertaynte I know at a brunt,—
Oculus est nuncius peccati,—
- The eye is Folly's
messenger. That the Iey ys euer *the* messenger of foly. 572

¹ MS. ffor.

seruus sacerdotum.

whate, ys not thys saule *that* toke hys vyage
 In-to Ierusalem¹, the dyscyplys to oppresse?
 bounde he wold bryng^t them, yf ony dyd rage
 vpon cryst: *this* was hys processe: 573 The Priest's
 servant asks
 if this isn't Saul
 who was going
 to bind the
 Christians.
 576
 To *the* princes of prestys, he sayde dowltes,
 Thorow all damask *and* also Ierusalem,
 subdwe all templys *that* he founde of them. 579

Sa[u]lus.

[leaf 49]

yes, sertaynly, saule ys my proper name,
 That had in powr the full dominion,—
 To hyde yt fro you, yt were gret shame,
 And mortall synne, as in my opynyon,— 580 Saul says 'Yes,
 583
 vnder cesar *and* pristys of the relygyon,
 And templys of^t Iues *that* be very hedyous,
 A-gayns almyghty cryst *that* Kyng^t so precyous. 586

seruus sacerdotum.

To Anna *and* caypha · ye must make your recuse; 587
 Com² on your way, *and* make no delacion.

Saulus.

I wyll yow succede, for better or wors,
 To the prynces of pristys *with* all delectacion. 590 and I'll go with
 you to the
 Priests.

[Scene 4.]

Act III. sc. iv.
 The Temple in
 Damascus.

seruus sacerdotum.

Holy pristys of hye potestacion,
 Here ys saule; lok on hym wysely:
 he ys a-nother man than he was verely. 593

Saulus.

I am *the* seruant of Ihesu Almyghty, 594 Saul declares
 himself the
 servant of Jesus.
 Creator *and* maker of see *and* sonnd^t,
 whiche ys kyng^t conctypotent of heuyn glory,
 Chef comfort *and* solace: both to fre *and* bonde, 597

¹ ?for Damascus

[² MS. Con.]

A-gayns whos power nothyng^t may stonde;
Emperowr he ys both of heuyn *and* heH,
whoys goodnes *and* grace al thyng^t doth exceH. 600

[recedit paulisper.

Caypha.

Caypha thinks
the change in
Saul has been
wrought by
conjuring.

Vn-to my hart thys ys gret admyracion, 601
That saule ys thus mervelously changyH;
I trow he ys bewytchyd by sum coniuracion,
or els the devyH on hym ys auengyd. 604
Alas, to my hart yt ys dessendyd,
that he ys thus takyn fro *our* relygyon:
How say ye, Anna, to thys conuercyon? 607

[leaf 49, back]

Anna.

ffuH mervelously, as in my concepcion, 608
Thys wnderfull Case how yt be-feH;
To se thys chaunce so sodenly don,
vn-to my hart yt doth grete yH; 611
but for hys falsnes · we shall hym spyH;
by myn assent, to dethe we wyll hym bryng^t,
lest *that* more myschef · of hym may spryng^t. 614

Anna says they
must put Saul
to death,

Caypha.

Ye say very trew, we myzt yt all rewe; 615
But shortly in thys we must haue aduysement,
ffor thus a-gayns vs he may nott contynew;
peraumentur than of Cesar we may be shent. 618

Anna.

or burn him.

nay, I had leuer in fyer he were brent,
Than of cesar we shuld^t haue dysp[^t]easeure
ffor sych a rebell · and subtype fals treator^t. 621

Caypha.

The gates must
be guarded lest
Saul escape.

we wyH command the gates to be kept aboute, 622
& the walles suerly on euery stede,
that he may not eskafe no-where owzte;
for dye he shall, I ensuer yow indede. 625

Anna.

Thys traytour rebellyous, evyll mut he spede,
That doth *this* vnhappynes A-gayns aH!
now euery costodyer kepe well hys waH. 628

seruus sacerdotum.

The gatys be shytt, he can-note skape; 629 So the gates are
Euery place ys kepte well *and* sure, shut, and the
That in no wyse he may, tyll he be take, priests exhorted
gett ow't of *the* cyte by ony coniecture. 632 to kill Saul.
vpon *that* caytyfⁱ *and* fals traytour,
loke ye be auengyd *with* deth mortall,
& Iudge hym as ye lyst to what end he shaH. 635

[*Scene 5.*]

Angelus.

Act III. sc. v.
Damascus.

[leaf 50]

Holy saule, I gyf yow monycyon : 636
The princes of Iues · entende sertayn
To put yow to deth · but by goddes provysyon
He wyll ye shaH lyue lenger, and optayn; 639
And after thy deth *thou* shalt rayng'
Above in heuyn, *with* owr lordes grace :
Conuay yowr-self shortly in-to a-nother place. 642 and bids him go
to another place.

Saulus.

That lordes pleasur euer mut be down, 643
both in heuyn *and* in hell, as hys wyll ys.
In a beryngⁱ baskett or a lepe, a-non
I shall me co[n]uay *with* help of the dyscyplys : 646 Saul says he'll
escape over the
wall in a basket.
for euery gate ys shett *and* kept *with* mu'tytud of pepuH;
but I trust in owr lord, that ys my socour,
to resyst ther malyce *and* cruell furour. 649

Conclusyo.

[*Epilogue.*]

Epilogue.

Poeta.

Thus leue we saule *with-in* the cyte, 650 Here we leave
The gates kep by commandment of caypha *and* Anna; Saul.

The disciples let him down over the wall.	but the dyscyplys in <i>the nyȝt ouer the wall</i> , truly, As the bybull sayeth · dim[i]serunt eum summittens in sporta ;—	653
Saul goes to Jerusalem.	And saule after that, in Ierusalem vera, Ioyned hym-self, <i>and</i> ther accompenyed with <i>the</i> dyscyplys, wher <i>thei</i> were vnfayned.	656
	Thys lytyll pagent thus conclud we	657
Pray excuse our lack of letters, and our simple- ness!	as we can, lackyng lytturaȝ scyens ; besechyng ^t yow all of hye <i>and</i> low degre, owr sympylnes to hold ^t excusyd ^t , <i>and</i> lycens,	660
[leaf 50, back]	That of Retoryk haue non intellygens ; Commyttyng ^t yow aȝ to owr lord Ihesus, To whoys lawd ye syng ^t ,—Exultet celum laudibus !	663
End of the Play.	ffinis co[n]uersionis sancti pauli.	

[Leaves 51 to 94, back, of the MS. contain 2 tracts ;
1. English, beginning 'De theorica trium superiorum.
Every one of the 3 superiour plannetes (&c.)'; 2.
Italian, begins 'Geomantia e una scientia breue da
conosere per uirtu destrologia quelli cose che la persona
uouole operare qual fine,' &c.]

MARY MAGDALENE,¹ IN TWO PARTS.

PART I, IN 20 SCENES.

(*In Rome, Bethany, Hell, Jerusalem, and beyond Jordan.*)

MARY'S FATHER CYRUS, AND HIS DEATH.

HER SEDUCTION BY LECHERY AND A GALLANT.

HER REPENTANCE, AND WIPING JESUS'S FEET WITH HER HAIR.

HER BROTHER LAZARUS'S DEATH, AND AGAINRISING.

Scene

- 1, Tiberius Cæsar, p. 55.
- 2, Mary's father Cyrus, p. 56.
- 3, Tiberius Cæsar, p. 59.
- 4, Herod, p. 59.
- 5, Pilate, p. 63.
- 6, Cyrus's death, p. 64.
- 7, The Devils in Council, p. 66.
- 8, Lechery and Mary, p. 71.
- 9, Mary and her Gallant, p. 72.
- 10, The Devils rejoicing, p. 75.

Scene

- 11, Mary in her Arbour, p. 76.
- 12, Simon the Leper, p. 77.
- 13, The Good Angel, and Mary, p. 77.
- 14, Mary washes Christ's feet, p. 78.
- 15, The Beating of 8 Devils, p. 82.
- 16, Lazarus's sickness, p. 83.
- 17, Mary meets Jesus, p. 85.
- 18, Lazarus dies, p. 86.
- 19, Jesus comes, p. 87.
- 20, Lazarus is raised, p. 88.

PART II, IN 31 SCENES.

(*In Marcyll, Hell, Jerusalem, the Wilderness, and Heaven.*)

CHRIST'S APPEARANCE TO MARY AT HIS SEPULCHRE.

HER CONVERSION OF THE KING AND QUEEN OF MARCYLLE.

HER FEEDING BY ANGELS, FROM HEAVEN, IN THE WILDERNESS.

HER DEATH.

Scene

- 21, King & Q. of Marcyll, p. 90.
- 22, Hell harrowd, p. 91.
- 23, 3 Maries at Christ's Tomb, p. 92.
- 24, „ meet Peter, John, p. 94.
- 25, Jesus appears to Mary, p. 95.
- 26, The Palace of Marcyll, p. 98.
- 27, The Heathen Temple at Marcyll, p. 99.
- 28, Pilate and Jesus's Death, p. 102.
- 29, Herod, and Pilate's Messenger, p. 103.
- 30, The Emperor and Pilate's Letter, p. 104.
- 31, Mary Magdalene in Jerusalem, p. 105.
- 32, Jesus in Heaven, p. 106.
- 33, Angel Raphael and Mary, p. 107.
- 34, The Marcyll Shipman and Mary, p. 107.
- 35, Mary and the King of Marcyll, p. 109.

Scene

- 36, The Marcyll Idols burnt, p. 113.
- 37, Mary to convert Marcyll, p. 114.
- 38, She warns the King and Queen, p. 115.
- 39, She converts them, p. 116.
- 40, They take ship for the Holy Land, p. 119.
- 41, The Queen dies. The King lands, p. 121.
- 42, St. Peter baptizes the King, p. 123.
- 43, The King sails for home, p. 125.
- 44, The Queen lives again, p. 126.
- 45, Mary receives the King and Queen, p. 127.
- 46, Mary in the Wilderness, p. 130.
- 47, Jesus in Heaven, p. 130.
- 48, Two Angels feed Mary, p. 131.
- 49, A Priest comes to Mary, p. 132.
- 50, Jesus & his Angels, p. 133.
- 51, Angels & Mary. Her death, p. 134.

¹ The *xal* for 'shal', *gwat* for 'what', &c., show the play to be in the East Midland dialect, probably about Lynn, Norfolk, or in Lincolnshire.

The metre is very irregular. It seems to have tried to get into 8- or 9-line stanzas, and to have done so now and then. Other stanzas, alternates, and couplets, also occur. The line-numbers show them to some extent. Part II is mainly in alternates. On p. 135, l. 2143, the writer names 'redurs', not hearers. But see l. 2133.

[THE NAMES OF THE PLAYERS.]

PART I.

- [Inperator, the Emperor, Tiberius Cæsar, p. 55¹, 59.
 Serybyl, or Serybb, p. 55.
 Provost, p. 59.
 The pepul, p. 56, 87, 90.
 Syrus, or Cyrus, father of Mary Maudeleyn², Martha, and Lazarus, p. 56, 64.
 Lazarus, p. 58, 64, 84; dies, p. 86; rises from the grave, 89.
 Mary Maudeleyn, p. 58, 65, 71, 74 (she sins), 76, 78 (she repents), 79 (she washes Christ's feet); 83, 85, 88.
 Martha, p. 58, 65, 83, 86, 88.
 Nuncyus (the Messenger), p. 59, 62, 63.
 Herowdes, p. 59.
 Phelysofyr (Herod's), p. 60.
 Secundus Phylosophyr, p. 61.
 Primus Miles, p. 61, 86.
 Secundus Miles, p. 61, 86.
 Pylatt, p. 63.
 Primus Seriunt, p. 63.
 Secundus Seriawnt, p. 63.
 The Kyng of the World, or *Mundus*, p. 66, 76.
 The Kyng of the Flesch, p. 66, 67.
 The Dylfe, Satan, or the Prynse of Dybles, p. 66, 68, 76.
 The Seven Dedly Synnes, p. 75.
 Pryde and Covetyse, p. 66.
 Slowth and Gloteny, p. 67.
 Lechery, or *Luxuria*, p. 67, 71, 73.
 Wrath and Envy, p. 68.
 A bad Angyl, p. 71, 75, 88.
 A good Angyl, p. 77, 81.
 A Masenger, Sensualyte, p. 80.
 A Taverner, p. 72.
 A Galawnt, Coryossyte [= Dandy], p. 73, 74.
 Diablus, p. 76.
 Symond leprus, p. 77, 78.
 Iesus, p. 78, 85, 87, 88.
 Secundus Diabolus, Belfagour, p. 82.
 Tercius Diabolus, Belzabub, p. 82.
 Spiritus Malignus, p. 82.
 Desyplys, and Dissipulus, (of Iesus), p. 78, 87.
 Weepers, 86.
 A Iew, p. 88.

PART II.

- The Kyng of Marcyll, p. 90, 98, 101, 110, 112, 116, 117, 120, 121, 123, 126, 128.
 His Knights, p. 91, 116; his Attendants, p. 112.
 Regina (Queen of Marcyll), p. 91, 98, 116, 117, 120, 121, 126, 128.
 Her Child, p. 121, 126.
 A Dylle (Devil), p. 91.
 Mary Maudlyn, p. 92, 94, 95, 105, 107, 108, 109, 113, 115, 117, 127, 130, 131, 132, 134.
 Her Dyspyll, p. 105.
 Mary Jacobe (the mother of James the Apostle)³, p. 92, 97.
 Mary Salome³, p. 93, 97.
 Iesus, p. 95, 97, 106, 114, 130, 133.
 Primus Angelus, p. 93, 115, 131, 133, 135.
 Secundus Angelus, p. 94, 115, 131, 133, 134, 135.
 [? Tertius] Angelus, p. 106, 133.
 St. Peter, p. 94, 123.
 St. Ihon, p. 94.
 An hethen Prest, or *Presbyter*, p. 99, 113.
 The hethen Prest's Boy, or *Clericus*, p. 99, 113.
 Pylatt, p. 102.
 His Nuncyus, or Messenger, p. 103, 104.
 His two Serjantts or Servants, p. 103.
 Herodes, p. 103.
 The Emperower of Rome, p. 104.
 His Provost, p. 104.
 Shepman, or *Nauta*, p. 107, 119, 125, 126.
 Grobbe, the Shipman's Boy, p. 107, 119, 125.
 An holy Prest, p. 132, 134.]

¹ The page-numbers are meant to mark the Scenes where the Actors come in, not every time they speak.

² There is no ground in the Bible for making Mary Magdalene one with Mary the sister of Martha and Lazarus.

³ Mary the mother of James. &c. and Mary Salome. are the same person, according to Biblical critics.

[MARY MAGDALENE.]

[In the second, and rather later hand.]

[PART I. Scene 1.]

Part I. Scene 1.
Rome.

[leaf 95]

M. B. [*for* Miles Blomefylde.]

Inperator.

The Emperor.

Silence, all!

I command^t sylyns in þe peyn of^t forfeitur,
 to all myn^d avdyeans present^t general.
 of^t my most^t hyest^t and mytyest^t wolunte,
 I woll it be knowyn^d to al þe word vnyversal,
 That^t of^t heven^d and hell chyff rewlar am^d I,
 to wos Magnyfycens non stondyt egall,
 for I am^d soverēn^d of^t al soverens subjugal
 On^d-to myn^d empere, beyng^t in-comparable,
 tyberyus sesar, wos power is potencyall.
 I am^d þe blod ryall most of^t soverente;
 of^t all emperowers and kynges my byrth is best,
 & all regeouns obey my myty volunte;
 lyfe and lem^d and goodes, all be at my request^t:
 so of^t all soverens, my magnyfycens most^t mytyest^t
 May nat be a-gayn^d-sayd of^t frend nor of^t foo;
 But all abydyn^d lvgment^t and rewle of^t my lyst^t.
 all grace vp-on^d erth from^d my goodnes commyt^t fro,
 and þat bryng-is all pepell in blysse so;
 for þe most^t worthyest^t, woll I rest^t in my sete.

5 I am Chief Ruler
of heaven and
hell.9 I am the incom-
parable Tiberius
10 Caesar.13 All lands obey
me.16 All rule by my
pleasure.

18

serybyl.

¶ syr, from^d your person^d growyt^t moch grace.

20

Inperator.

now for þin^d answer, belyall, blysse þi face!
 mykyl presporyte I gyn^d to porchase;
 I am wonddyn^d in welth from^d all woo.
 Herke þu, provost, I gyft^t þe in commandment,
 all your pepull preserve in pesabyll possession.
 yift^t ony þer be to my goddes [dis]obedyent,

23 I am wrapt in
wealth against
[leaf 95, back]
woe.
Provost, find out
the Christians
who disobey my

Gods, and I'll
kill em.

dissever tho harlottes, and make to me declaracyon), 27
& I xall make all swych to dye,
Thos precharse of crystys incarnacyon).

¶ Provost.

¶ Lord of all lorddes, I xall gyff yow In-formacyon).

Inperator.

¶ Lo, how all þe word obeyit my domynacyon); 31
that person is nat born þat dare me dysse-obey. 32

If any one
disobeys my
laws,

Syrybbe, I warne yow se þat my lawys 32
In all your partyys have dew obeysavns;
In-quere and aske, eche day þat davnnes,
yf in my pepul be fovnd ony veryoüs, 36
contrary to me in ony chansse,

or grumbles
against my Gods,
I'll murder him.

or with my goldyn goddes grooth on) grone,
I woll marre swych harlottes with mordor and myschansse;
yff ony swyche remayn, put hem in repreffe, 40
& I xall yow releff.

¶ Serybb.

¶ yf xall be don, lord, with-owtyn ony lett or with-owt
doth.

Inperator.

¶ lord and lad, to my law doth lowte;
is it nat so? sey yow all with on) showte. 44

[Here answeryt all þe pepul at ons, 3a, my lord, 3a.

¶ Inperator.

so, þe froward folkes, now am) [I] plesyd;

Set on wine and
spices, and let's
[leaf 96]
make good
cheer.

sett wyn) and spycys to my consell full cler.
Now have I told yow my hart, I am) wyll plesyd;
Now lett vs sett don alle, and make good chyr. 48

Part I. Scene 2.
The Castle of
Maudleyn,
Bethany(?)

[PART I. Scene 2.]

¶ Her entyr syrus, þe fader of mary mavidleyn)

syrus.

¶ Emperor, and ky[n]gges, and conquerors kene,
Erlys, and borons, and knytes þat byn) bold,

- Berdes in my bower, so semely to sefe,
 I commav[n]d yow at onys my hestes to hold. 52
 be-hold my person, glysteryng in gold,
 semely be-syn of all other men :
 I am Cyrus, glittering in gold.
 Cyrus is my name, be cleffys so cold,
 I command yow all, obedyent to beyn; 56 Let all obey me.
 wo-so woll nat, in bale I hem bryng, 57
 And knett swyche cayftyys¹ in kniottes of care.
 thys castell of mavdeleyne is at my wylddyng,
 with all þe contre, bothe lesse and more,² 60
 & Lord of Ierusalem, who agens me don dare.
 Alle beteny at my beddyng be;
 I am sett in solas from al syng sore,²
 and so xall all my posteryte,
 thus for to leuen in rest and ryalte. 65
 I have her a sone þat is to me ful trew, 66 I have a most comely son,
 no comlyar creatur of goddes creacyon,
 to amyabyll dovctors full brygth of ble,
 ful gloryos to my syth an ful of delectacyon.
 Lazarus my son, in my resspeccyon. 70 [leaf 96, back]
 Here is mary, ful fayr and ful of femynyte, Lazarus,
 and martha, ful [of] bevte and of delycyte, and 2 daughters,
 ful of womanly merrorys and of benygnyte, Mary and
 þey haue fullyllyd my hart with consolacyon. 74 Martha.
 Here is a coleccyon of cyrcumstance, 75
 to my cognysshon never swych a-nothyr,
 as be demonstracyon knett incontynens,
 save³ a-lonly my lady, þat was þer mother.
 Now Lazarus, my sonne, which art þer brothyr, 79 After my death,
 The lordshap of Ierusalem I gyff þe after my⁴ dysses, I give Lazarus,
 and mary, thys castell, a-lonly, an non othyr; the Lordship
 & martha xall haue beteny, I sey exprese : of Jerusalem;
 thes gyftes I gravnt yow with-owtyn les, 83 Mary, the Castle
 whyll þat I am in good mynd. 84 of Maudleyne;
 Martha,
 Bethany.

[¹ ?caytyfys.] ² The rymes require 'mare, sare'.[³ MS. Of crost thro, and save added.] [⁴ MS. mo.]

lazarus.

Lazarus thanks his father Cyrus for his gifts,	¶ Most reuerent ^r father! I thank yow hartely of ^r yower grett kyndnes shuyd on-to me! ye haue gravntyd swych a lyfelod ^r , worthy Me to restreyn ⁿ from ⁿ all nessesyte.	85 88
and prays God for grace to live well.	now, good lord ^r , & hys wyll it ^r be gravnt me grace to lyue to thy plesowans, & a-zens hem ⁿ so to rewle me, Thatt we may have Ioye with-owtyn weryauns.	 92

[leaf 97]

Mary mavdleyⁿ.

Mary Magdalene praises God,	Thatt god of ^r pes and pryncypall covnsell, More swetter is þi name þan hony be kynd ^r !	93
and thanks her father Cyrus for his gifts.	we thank yow, fathyr, for your gyftes ryall, owt of ^r peynes of ^r poverte vs to on-bynd ^r ; thys is a preseruatyff from ⁿ streytnes, we fynd ^r , from ⁿ wordly labors to my covmfortyng ^r ; for thys lyfflod is abyll for þe dowtter of ^r a kyng ^r , thys place of ^r plesavns, þe soth to seye.	 96 99 100

martha.

Martha also praises and thanks her father,	O ye good ^r fathyr of ^r grete degre, thus to departe with your ryches, consederyng ^r ower lowlynes and humylyte, vs to save from ⁿ wordly dessetres: 3e shew vs poyntes of ^r grete Ientylnes, so mekly to meyntyn ⁿ vs to your grace.	101 105
and prays that he may see God's face in heaven.	hey in heuen ⁿ a-wansyd ^r mot yow be In blysse, to se þat lordes face, whan ⁿ ye xal hens passe!	 109

cyrus.

Cyrus orders wine and spices.	¶ Now I reioyse with all ^r my myghtes; to enhance my chyldryn ⁿ , it was my delyte: now wyn ⁿ and spycys, 3e Ientyll knyttes, on-to þes ladyes of ientylnes.	110 113
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[Here xal þey be servyd with wynⁿ and spycys.]

[PART I. Scene 3.]

Part I. Scene 3.
Rome.

Inperator.

¶ syr provost, and skrybe, Iugges ofⁱ my rem,
 my massenger I woll send in-to ferre cuntre,
 On-to my sete ofⁱ Ierusalem,
 On-to Herowdes, þat regent þer ondyr me,
 and on-to pylat, Iugges ofⁱ þe covntre :
 myn^d entent I woll hem^d teche.
 take hed, þou provost, my precept wretyn be,
 & sey I cummavnd^d hem, as þey woll be owzt wrech,
 yf þer be ony in þe cuntre, ageyn^d my law doth prech,
 or ageyn^d my goddes ony trobyll telles,
 that^t thus agens my lawys rebelles,
 as he is regent, and in þat reme dwelles,
 & holdyth hys crownd ofⁱ me be ryth,
 yff þer be ony harlettes þat a-gens me make replycacyon,
 Or ony moteryng^t azens me make with malynacyon.

114 Tiberius Cæsar
resolves to send
orders to Herod

117 [leaf 97, back]

123 to search out
rebels against
him, the
Emperor,
or his Gods,

[end of speech left out.] [and kill em.]

provost.

¶ syr, ofⁱ all thys they xall have in-formacyon,
 so to vp-hold^d þower renovnd and ryte.

130

[Inperator.]

now, massenger, with-owtyn^d taryyng^t,
 Have here gold on-to þi fe ;
 so bere thes lettyrs to Herowdes the kyng^t,
 & byd hem^d make In-quyrans in euery cuntre,
 as he is Iugge in þat cuntre beyng^t.

132 He bids his
Messenger start.

nvnkyus.

¶ soueren, your arend^d it^t xall be don^d ful redy
 In alle þe hast^t þat I may ;
 for to fullfyll your byddyng^t
 I woll nat spare nother be nyth nor be day.

136

The Messenger
says he'll haste.

139

[¶ Here goth þe masenger to-ward herowdes.]

Part I. Scene 4.
Jerusalem.

[PART I. Scene 4.]

[leaf 98]

Herowdes.

In þe wyldʒ wanyngʒ wordʒ, pes all at onys! 140

no noyse, I warne yow, for greveyngʒ ofʒ me!

yff yow do, I xal hovrle ofʒ yower hedes, be mahondes

bones,

as I amʒ trew kyngʒ to mahond so fre. 143

help, help, þat I had a swerd!

fall donʒ, ye faytours, flatt to þe grovndʒ! 145

HEROD, 'I'll
huri off any
one's head who
speaks.

Off hats!
Stand barehead,
you beggars!

Heve ofʒ your hodes and hattes, I cummavnd yow alle:

stonð bare hed, ye beggars! wo made yow so boldʒ?

I xal make yow know your kyngʒ ryall:

thus woll I be obeyyð thorow al the wor[1]ðʒ; 149

& who-so wol nat, he xal be had in holdʒ;

& so to be cast in carys coldʒ, 151

that werkynʒ ony wondyr a-ʒens my magnyfycens. 152

Look at my
rubies and green
pearl!

be-holdʒ these ryche rubyys, red as ony fyr,

with þe goodly grene perle ful sett a-bowgth:

What king is
equal to me?

what kyngʒ is worthy or egall to my power?

or in thys wordʒ, who is more had in dowlʒ 156

than is þe hey name ofʒ herowdes, kyngʒ ofʒ Ierusalem,

Lordʒ ofʒ alapye, assye, and tyr,

ofʒ abyronʒ, berʒaby, and bedlemʒ? 159

all thes bynʒ ondyr my governouns. 160

Lo, all þes I holdʒ with-owtynʒ reprobacyonʒ;

None but the
Emperor
Tiberius.

No man is to me egall, save a-lonly þe emperower
tyberyus, as I have In provostycacyonʒ. 163

[leaf 98, back]
Speak, Philoso-
phers!

How sey þe phylyssoverys be my ryche reyne? 164

Amʒ nat I þe grettestʒ governower?

Lett me ondyr-stond whatt can ye seynʒ. 166

phelysofyr.

¶ Soueren, and it plect yow I woll expresse: 167

ye be þe rewlar ofʒ þis regyonʒ,

& mostʒ worthy sovereynʒ ofʒ nobylnes

That euer in Iude barre domynacyonʒ: 170

Bott, syr, skreptour geytt informacyon,
 & doth reherse it werely,
 that chylde xal remayn of grete renoun,
 & all þe word of hem shold magnify,—
 et ambulabunt gentes in lumine, et reges
 In splendore¹ ortus tui.

171 'The Scripture
tells of a Child
of great renown,

174 in the glory of
whose rising,
kings shall
walk.

176

Herowdes.

¶ and whatt seyst thou?

secundus phy[losefy.]

¶ the same weryfyt my bok, as how
 as þe skryptour doth me tell
 of a myty duke xal rese *and* reyn,
 whych xall reyn *and* rewle all Israell.
 no kyng a-þens hys worthynes xall opteyn,
 the whch in profesy hath grett eloquence,—
 non avferetur septrum Iuda, et dux de
 femore eius, donec veniet Imitendus est.

178

This Child, a
mighty Duke,
shall rule
all Israel,
and excel all
kings.

182

184

Herowdes.

[leaf 90]

A, owzt, owzt, now am [I] grevyd all *with* þe worst! 186
 3e dastardus! ye dogges! þe dylfe mote yow draw!
with fleyyng flappes I byd yow to a fest.
 A swerd, a swerd! þes lordeynnes wer slaw! 189
 ye langbaynnes, loselles, for-sake 3e þat word!
 þat caytyff xall be cawth, *and* suer I xall hem flaw;
 for hym, many mo xal be marry *with* morder. 192

'The Devil tear
you, dogs!'
says Herod;

'I'll catch that
Caitiff,
and slay him.'

I^{us} miles.²

¶ My sovereyn lord, dysse-may yow ryth nowt!
 they ar but folys, þer eloquens wantyng,
 for in sorow *and* care sone þey xall be cawt;
 a-þens vs þey can mak no dysstonddyng.

Herod's knights
tell him not to
mind these
Philosopher-
fools' talk.

196

ij^{us} miles.

¶ my lord, all swych xall be browte before your avdyens,
 and leuynd ondyr your domynacyon,

[¹ MS. spelndore.]

[² MS. milis.]

or elles dammyd to deth *with* mortal sentense,
yf we hem gett onder ower gubernacyon). 200

Herowdes.

Herod is com- ¶ now thys is to me a gracyows exsortacyon), 201
forted by his
knights' counsel, & grettly reioysyth to my sprytes in-dede ;

thow þes sottes a-zens me make replycacyon),
I woll suffer non to spryng' of þat kenred ; 204

some ways in my lond shall sprede,
prevely or pertely in my lond a-bowth :

[leaf 99, back] whyle I haue swych men, I nede nat to drede,
and makes sure he'll be able to
catch Christ. But þat he xal be browt' onlder, *with*-owtyn doth. 208

[¶ Her commyt' þe emperowers [masenger] thus
saying' to herowdes :

Masenger.

Tiberius Cæsar's ¶ Heyll, prynse of' bovntyows-nesse ! 209
Messenger hails
Herod,

Heyll, myty lord of' to magnify !

Heyll, most' of' worchep of' to expresse !

Heyll, reytyus rewlar in þi regensy ! 212

My sofereyn, tyberyuus, chyff' of chyfalyr,

His soveren sonde hath sent to yow here :

He desyrth ȝow, *and* preyyt' on eche party,

to fulfyll his commavndment and desyre. 216

and gives him
his Master's
letters.

[¶ Here he xall take þe lettys on-to þe kyng'.

Herawdes.

¶ Be he sekyr I woll natt spare 217

for [to] complyshe his cummavnddment,

Herod promises
to kill all rebels,

with scharp swerddes to perçe þe bare,

In all covntres *with*-in thys regent', 220

for his love, to fulfyll his in-tent :

non swych¹ xall from ower handys stertt,

for we woll fulfyll his ryall Iuggement,

with swerd and spere to perçe thorow þe hartt. 224

and orders the
letter to be
taken to Pilate.

but, masenger, resevyve thys letter wyth,

and berytt on-to pylatt-ys syth.

[¹ MS. swych swych.]

mesenger.

[leaf 100]

My lord, it xall be don ful wygth ;

In hast I woll me spede.

228

[PART I. Scene 5.]

*Part I. Scene 5.
Jerusalem.***Pylatt.**

¶ now ryally I reyne In robys of rych[e]sse,

229 Pilate proclaims
his power as
Judge of Jeru-
salem,kyd *and* knowyn both ny *and* ferre,

for Iuge of Ierusalem, þe trewth to expresse,

Ondyr the emperower tyberius cesar.

232

þerfor I rede yow all, be-warre

ye do no pregedyse a-zen þe law,

for and 3e do, I wyll yow natt spare

tyl he haue Iugment to be hangyd *and* draw ;236 and declares
he'll hang and
draw all who
offend the Laws.for I am pylat pr[o]mmyssary *and* pres[e]dent,

alle renogat robber Inper-rowpent,

to put hem to peyn, I spare for no pete.

my *ser*-jauntes semle, quat sye ye ?

240

of þis rehersyd, I wyll natt spare.

plesauntly, serryys, avnswer to me,

for in my herte I xall haue þe lesse care.

243

I^{ur} seriunt.

¶ as ye haue seyð, I hold it for þe best,

244 His servants
promise to back
him.

yf ony swych a-mong vs may we know.

ij^{ur} serjawnt.

¶ for to gyff hem Iugment I holdd yt best,

& so xall ye be dred of hye *and* low.

247

pylat.

¶ A, now I am restoryd to felycyte.

248

[Her comyt þe emprores masenger to pylat.

[leaf 100, back]

Masenger.

Heyll, ryall in rem in robis of rychesse !

Heyl, present þou prynsys pere !

Heyl, Iuge of Ierusalem, þe trewth to expresse !

Tiberius Cæsar's
letters are de-
livered to him.

Tyberius þe emprower sendyt wrytyng herre,

252

and prayyt yow, as yow be his lover dere,
Of þis wrytyng' to take a-vysement'
In strenthyng' of his lawys cleyr,
as he hath set yow In þe state of Iugment. 256

[Her pylat takyt þe lettyrs with grete reverens.

pylat.

Pilate declares he will uphold Tiberius Cæsar's laws,
Now, be martes so mythy, I xal sett many a snare, 257
His lawys to strenth in al þat I may;
I rejoyse of his renown and of his wyfare;
and gives the Messenger gold.
& for þi tydyngges, I geyff' þe þis gold to-day. 260

masenger.

a largeys, 3e lord, I crye þis day; 261
for þis is a 3eft of grete degre.

pylat.

Masenger, on-to my sovereyn þou sey,
On þe most specyall wyse recummend me. 264

[Her a-voydyt þe masengyr, and syrus takyt his deth.

Part I. Scene 6.
The Castle of
Maudleyn,
Bethany.

[PART I. Scene 6.]

syrus.

A! help! help! I stond in drede, 265
syknes is sett onder my syde!

Cyrus is stricken with death, [leaf 101]
A! help! deth wyll a-quyte me my mede! 268
A! gret gode! þou be my gyde;

How I am trobyllyd both bak and syde,

and asks to be helpt to his deathbed.
now wythly help me to my bede.
A! this rendyt my rybbys!. I xall never goo nor ryde!
the dent of deth is hevȳar þan led. 272

A! lord, Lord! what xal I doo þis tyde?

He prays to God for mercy,
A! gracyows god! have ruth on me,
In thys word no lengar to a-byde.

and blesses his children.
I blys yow, my chyldyrn, god mot with vs be! 276

[Her a-voydyt syrus sodenly, and than [comyt] sayyng, lazarus.

[Lazarus.]

Alas, I am sett in grete hevynesse ! 277

per is no tong my sorow may tell,

so sore I am browth in dystresse ;

in feyntnes I falter, for [þ]is fray fell ; 280

thys dewresse wyl lett me no longar dwelle,

But god of grace sone me redesse.

A ! how my peynes don me repelle !

Lord, with-stand þis duresse ! 284

mary magleyn.

the in-wyttissymus¹ god þat euer xal reyne, 285

be his help, an sowlys sokor !

to whom it is most nedfull to cum-playn,

he to bry[n]g vs owȝt of ower dolor, 288

he is most mytyest governowr,

from soroyng, vs to restryne. 290

martha.

A ! how I am sett in sorowys sad, 291

That long my lyf y may nat in-devre !

thes grawous peynes make me ner mad !

vndyr clower is now my fathyris cure, 294

þat sumtyme was here ful mery and glad.

Ower lordes mercy be his mesure,

& defeynd hym from peynes sad ! 297

lazarus.

now, systys, ower fatherys wyll we woll² exprese : 298

thys castell is owerys, with all þe fee.

[² fulfylle crost out.]

martha.

as hed and governower, as reson is,

and on þis wyse abydyn with yow, wyl wee ; 301

we wyl natt desevyr, whatt so be-falle.

but she and
Mary 'll live
with Lazarus,
and obey him.

maria.

Now, brothyr and systys, wel-cum 3e be.

& ther-of specyally I pray 3ow all.

304

DIGBY MYST.

F

Part I. Scene 7.
 ? Where.

[PART I. Scene 7.]

[Her xal entyr þe kyng of þe word, [þen þe kyng of] þe flesch, and [þen] þe dylfe, with þe seuen dedly synnes, a bad angyl an an good angyl, þus seyyng þe word.

[The King of the World.]

The World says I am þe word, worthyest þat eyr god wrowth, 305
 he is the first & also I am þe prymatt portatur
 potentate next to Heaven, next heueyn, yf þe trewth be sowth,—

& that I Iugge me to skryptur;— 308

& I am þe þat lengest xal Induer,

and also most of domynacyon;

[leaf 102]

yf I be hys foo, woo is abyll to recure,

and guides the
 Wheel of
 Fortune.
 In him rests
 the order of the
 Seven Metals
 knit each to a
 Star:—

for þe whele of fortune with me hath sett his sentur.

¶ In me restyt þe ordor of þe metelles seuyn, 313

þe whych to þe seuen planyttes ar knett ful sure;

gold perteynyng to þe sonne, as astronomer nevyng;

sylvyr, to þe mone whyte and pure; 316

Iryn, on-to þe maris þat long may endure;

þe fegetyff mercury, on-to mercuryus;

as Copper to
 Venus, Tin to
 Jupiter, Lead to
 Saturn:—

copyr, on-to venus red In his merrouz; 319

the frangabyll tyn, to Iubyter, yf 3e can dycus; 320

On þis planyt saturne, ful of rancur,

þis soft metell led, nat of so gret puernesse:

wherewith the
 Seven Princes of
 Hell are
 enricht.

Lo, alle þis rych tresor with þe word doth indure 323

the vij prynsys of hell of gret bowntosnesse.

now, who may presume to com to my honour?

pryde.

Pride and 3e worthy word, 3e be gronddar of gladnesse, 326

to þem þat dwellyng ondyr yower domynacyon. 327

covetyse.

Covetousness
 praise him.

& who-so wol nat, he is sone set a-syde,

wher-as I couetyse take mynstracyon.

mundus.

of þat I pray yow make no declareracyon; 330

make swych to know my soverreynte,

& than þey xal be fayn to make supplycacyon
yf þat þey stond In ony nesessyte.

333

[Her xal entyr þe kyng of flesch with slowth, [leaf 102, back]
gloteny, lechery.

flesch.

I, kyng of flesch, florychyd in my flowers,
Of deyntys delycyows I have grett domynacyon,
so ryal a kyng was neuyr borne In bowrys,
nor hath more delyth ne more delectacyon,

334 The King of the
Flesh has
delights in his
flowers,

for I haue comfortat ywys to my comfortacyon,

337

dya, galonga, ambra, and also margaretton,

galingale (?),

alle þis is at my lyst a-zens alle vexacyon;

340

alle wykkyt thynges I woll sett a-syde,

341

clary, pepur long, with granorum paradysy,

3en3ybyr and synanom at euery tyde;

Grains of Para-
dise and Cina-
mon;

lo, alle swych deyntyys delycyus vse I;

344

with swyche deyntyys I have my blysse.

who woll covett more game and gle,

my fayer spowse lechery to halse and kysse,

347

Here ys my knyth gloteny, as good reson is,

and in his
spouse Lechery,
his knight
Gluttony, and

with þis plesavnt lady to rest be my syde;

Here is slowth, another goodly of to expresse:

his friend Sloth.

A more plesavnt compeny doth no-wher a-byde.

351

luxuria.

O ye prynse, how I am ful of ardent lowe,

352

with sparkylles ful of amerowsnesse;

with yow to rest, fayn wold I a-prowe,

to shew plesavns to your lentylnesse.

355

þe flesch.

O 3e bewtews byrd, I must yow kysse,

I am ful of lost to halse yow þis tyde.

357

He kisses
Lechery, and
desires her.

[Here xal entyr þe prynse of dylles In a stage,
and Helle ondyr-neth þat stage, þus seyyng þe
dylfe.

[leaf 103]

[Satan, The Prince of the Devils.]

Prince Satan is a Now I, prynse pyrked prykyd in pryde, 358

satan ower sovereyn, set with euery cyrcumstanse,
for I am a-tyred in my tower to tempt yow þis tyde;

King, with Wrath and Envy as a kyng ryall I sette at my plesavns, 361
in his retinue. with wroth [and] Iuvy at my ryall retynawns;

the boldest in bower I bryngt to a-baye;

He strives to 3a [with] tyde and tyme I do þat I may, 365
ruin men, body and soul, because they
gaind what Lucifer lost. That lycyfer, with many a legyown, lost for þer pryde;

þe snares þat I xal set, wher never set at troye,
so I thynk to besegyn hem be every waye wyde; 369
I xal getyn hem from grace, wher-so-euer he abyde,
That body and sowle xal com to my hold,

Hyn for to take. 372

He calls his Now my knyhtes so stowth, 373
Knights to council, with me ye xall ron In rowte,

My consell to take for a skowte, 376
whytly þat we wer went for my sake.

wrath.

how to make with wrath or wyhylls we xal hyrre wyne. 377
Mary Magdalene

envy.

sin, or with sum sotyllte sett hur in synne.

dylfe.

com of þan, let vs be-gynne
to werkyn hur sum wrake. 380

[leaf 103, back] [Her xal þe deywl go to þe word with his compeny.

satan.

Heyle word, worthyest of a-bowndans! 381
In hast we must a conseyll take;

and serve the Devils.

ye must aply yow with all your afyavns,
A woman of whorshep ower servant to make. 384

mundus.

satan, with my consell I wyll þe a-wansse,
 I pray þe cum vp on-to my tent!
 were þe kyng of flesch her with his a-semleuvs!
 Masenger, a-non þat þu werre went
 thys tyde!

The King of the
 World asks
 Satan to his
 tent,

388

389

sey þe kyng of flesch with grete renown,
 with his consell þat to hym be bown,
 In alle þe hast þat euer they mown,
 com as fast as he may ryde.

and sends for
 the King of the
 Flesh.

393

masenger. [*Sensuality.*]

My lord, I am your servant sensvalyte,
 your masege to don, I am of glad chyr;
 Ryth sone In presens 3e xal hym se,
 your wyl for to fulfille her.

394

World's
 Messenger,
 Sensuality,

397

[Her he goth to þe flesch, thus seyynge.

Heyl, lord in lond, led with lykyng!
 Heyl, flesch in lust, fayyrest to be-hold!
 Heyl, lord and ledar of empror and kyng!
 þe worthy word, be wey and wold,
 Hath sent for yow and your consell.
 satan is sembled with his howshold;
 your covnseyl to haue, most fo[r] a-weyle.

398

tells the Flesh.

401

he is wanted at
 Satan's Council

404

flesch.

[leaf 104]

Hens! In hast, þat we þer wh[e]re!
 lett vs make no lengar delay!

405

Flesh hastes
 away

senswalite.

gret myrth to þer hertes shold yow arere,
 be my trowth, I dare safly saye.

408

[Her comyt þe kyng of flesch to þe word, þus to World,
 seyynge.

[flesch.]

Heyl be yow, soverens lefe and dere!
 why so hastely do 3e for me send?

and greets the
 Kings.

mundus.

A! we ar' ryth glad we haue yow here.
 Ower covnsell to-gethyr to comprehend. 412
 Calld on by World, Now, satan, sey your devyse. 413

satan.

Satan opens the
 debate on Mary
 Magdalene. Serys, now ye be set, I xal yow say : 414
 syrus dyyd þis odyr day ;
 Now mary his dowctor, þat may,
 of þat castel beryt þe pryse. 417

mundus.

If she keeps
 vertuous, she'll
 be able to
 destroy Hell. sertenly, serys, I yow telle, 418
 yf' she in vertu styll may dwelle,
 she xal byn' abyll to dystroye helle,
 but yf' your covnseyll may othyrwyse devyse. 421

flesch.

Therefore
 Lechery now, þe lady lechery, yow must' don' your attendans,
 for yow be flower fayrest' of' femynyte ;
 yow xal go desyyr servyse, and byn' at hur' atendavns,
 must seduce her. for 3e xal sonest' enter 3e beral of' bewte. 425

lechery.

serys, I abey your covnsell in eche degre ; 426
 strytt waye þethyr woll I passe.

satan.

The Evil Spirits
 shall tempt her. spirits malyngny xal com to þe,
 Hyr' to tempt' in euery plase. 429
 The 6 now here now alle þe vj þat her' be,
 [leaf 104, back] wysely to werke, hyr fawor to wyne,
 io entyr hyr person' be þe labor of' lechery, 432
 shall help to
 bring her to
 Hell. þat she at þe last' may com to helle.
 ¶ How, how, spirits malyng' ; þou wottyst' what I mene!
 Cum ow3t, I sey ! heryst' nat what I seye ? 435

bad angyll.

syrrus, I obey your covnsell In eche degree ; 436 The Bad Angel
 strytt waye þethyr woll I passe ;
 speke soft, speke soft, I trette hyr to tene, starts to tempt
 I prey þe pertly make no more noyse. 439 Mary.

[Her xal alle þe vij dedly synnes be-sege þe castell
 tyll [they] A-gre to go to Ierusalem. lechery xall
 entyr þe castell with þe bad angyl, þus seyyng
 lechery.]

[PART I. Scene 8.]

Part I. Scene 8.
 The Castle of
 Maudelyn,
 Bethany.

[Lechery, or Luxuria.]

Heyl, lady most laudabyll of alyauvns ! 440
 Heyl, oryent, as þe sonne In his reflexite !
 Myche pepul be comfortyd be your benyng afyavns, Lechery greets
 Bryter þan þe bornyd, is your bemys of bewte, Mary Magda-
 most debonarius, with your aungelly delycyte ! 444 lene, and praises
 her angelic
 beauty.

Marya.

awat persone be 3e þat þus me comende¹ ? [1 MS. comen-
 dyde]

luxurya.

your servant to be, I wold comprehende.

mary.

your debonarius obedyauzs ravyssyt me to trankquelyte ! Mary is
 now, syth ye desyre In eche de-gree, 448 flattered,
 to receyve yow I have grett delectacyon ;
 3e be hartely welcum on-to me ! welcomes
 your tong is so amyabyll devydyd with reson. 451 Lechery,

Luxurya.

[leaf 105]

now, good lady, wyll 3e me expresse, 452
 why may þer no gladdnes to yow resort ?

mary.

for my father, I haue had grett heuynesse ; and tells her she
 whan I remembyr, my mynd waxit mort. 455 is nigh dead, for
 her father's
 death.

luxsurya.

Lechery cheers
Mary up, and
advyses her to
amuse herself.

3a lady, for all þat, be of good comfort, 456
for swych obusyouns may brede myche dysese;
swych desepecyouns, potyt peynes to exsport,
prynt yow in sportes whych best doth yow plese. 459

mary.

for-sothe ye be welcum to myn hawdyens,
ye be my hartes leche; 461
So Mary bids
Lazarus and
Martha good-
bye.

brother lazarus, and it be yower plezauns, 462
& 3e systyr martha also in substawns,
Thys place I commend on-to your governons,
and on-to god I yow be-take¹. 465

lazarus.

now, systyr, we xal do your intende, 466
in thys place to be resydent
whyle þat 3e be absent,
to kepe þis place from wreche. 469

Part I. Scene 9.
A Tavern in
Jerusalem

[PART I. Scene 9.]

[Here takyt mary hur wey to Ierusalem with
Luxsurya, and þey xal resort to a taverner, þus
seyy[n]g þe taverner.

[Taverner.]

I am a taverner wytty and wyse, 470
that wynys haue to sell gret plente.
The Taverner
declares he's the
best in Jerusa-
lem.
[leaf 105, back]

of all þe taverners I bere þe pryse
that be dwellyng with-inne þe cete; 473
of wynys I haue grete plente,
both whyte wyne and red þat [ys] so cleyr¹: 475
Here ys wyne of mawt and Malmeseyn, 476
clary wyne and claret, and other moo,
Guelder
wyn of gyldyr and of galles, þat made at þe grome,[?] 477
wyn of wyan and vernage, I seye also;
and Guyenne
vine, and
Vernage.

Ther be no better², as ferre as 3e can goo. 480

¹ The ryme wants 'beteche'. [2 MS. bertter.]

luxsu[r]ya.

lo, lady, þe comfort *and* þe sokower, 481
 go we ner *and* take a tast,
 thys xal bryngt your sprytes to fawor. Lechery orders
 Taverner, bryng vs of þe fynnest þou hast. 484 some of the
 best wine,

taverner.

here, lady, is wyn, a re-past 485
 to man, *and* woman a good restoratyff;
 3e xall nat thynk your mony spent in wast,
 from stodyys *and* hevynes it woll yow relyff. 488 to cheer them
 up.

mary.

I-wys 3e seye soth, 3e grom of blysse;
 to me 3e be covrtes *and* kynde. 490

Her xal entyr a galavnt þus seyyng**galavnt.** [*Curiosity, a Dandy.*]

Hof, hof, hof, a frysche new galavnt, 491 A smart Gallant
 ware of thyrst, ley þat a-doune!
 what! wene 3e, syrrys, þat I were a marchant,
 be-cavse þat I am new com to town? 494 [¹ MS. rowned]
 with sum praty taspysster wold I fayne rown¹; 495 [leaf 106]
 I haue a shert of reynnes with slevys peneawnt, wants a pretty
 a lase of sylke for my lady constant. Barmaid to chat
 to.
 a! how she is bewtefull *and* ressplendant! 498 His love is a
 beauty.
 whan I am from hyr presens, lord, how I syhe! 499
 I wol a-wey sovereyns; *and* soiettes I dys-deyne.
 In wynter a stomachyr, In somer non att al;
 My dobelet *and* my hossys euer to-gether a-byde; 502 He wears no
 stomacher in
 summer,
 I woll, or euen, be shavyn, for to seme 3yng; 503
 with her a-3en þe her, I love mych pleyng;
 that makyt me Ile3ant *and* lusty in lykyng;
 thus I lefe in þis word; I do it for no pryde. 506
and likes his hair
 against a girl's.

luxsurya.

lady, þis man is for 3ow, as I se can; 507
 to sett yow I sporttes *and* talkyng þis tyde.

mary.

Mary bids the
Taverner call
the Gallant in.

cal hym In, taverner', as 3e my loue wyll han,
& we xall make ful mery yf' he wolle a-byde 510

taverner'.

How, how, my mastyr' coryossyte? 511

coryoste.

what is your wyll, syr ? what wyl 3e with me ?

taverner'.

Her' ar Ientyll women dysyor' your presens to se,
& for to dryng' with yow thys tyde. 514

coryoste.

He comes, and
makes love to
Mary Magda-
lene,

A dere dewchesse, my daysys Iee ! 515
splendavnt of' colour, most of' femynyte,
your sofreyñ coloures set with synseryte !

[leaf 106, back]

conserter' my loue in-to yower alye,
or elles I am smet with peynnes of' perplexite ! 519

mari.

Why, sir, wene 3e þat I were a kelle ? 520

corioste.

calls her his
Princess and
Sweetheart,

nay, prenses parde, 3e be my hertes hele,
so wold to god 3e wold my loue fele.

mari.

quat cavse þat 3e love me so sodenly ? 523

corioste.

and says he
can't help
loving her.

o nedys I mvst, myñ own lady,
your person, ittis so womanly,
I can nat refreyñ, me swete lelly. 526

mari.

sir, curtesy doth it yow lere. 527

corioste.

Now, *gracyus* gost, *with-owtyn* pere

Mych nortur is þat 3e conne;

529 He asks Mary to
dance with him.

But wol yow dawns, my own dere ?

530

mary.

sir, I asent In good maner ;

She agrees,

go 3e be-fore ; I sue yow ner ;

for a-man at alle tymys beryt revereñs.

533

corioste.

Now, be my trowth, 3e be *with* other ten ;

534

felle a pese, *taverner*, let vs sen,

soppes in wyne, how love 3e ?

536

and will take
sops-in-wine
with him.

mari.

As 3e don, so doth me ;

I am ryth glad þat met be we ;

She begins to
love him ;

my loue, In yow gynnyt to close.

539

coryoste.

Now, derlyng dere, wol yow do be my rede ?

540

[leaf 107]

we haue dronkyn and ete lytyl brede.

wyll we walk to a-nother stede ?

542

mari.

Ewyn at your wyl, my dere derlyng !

543

thowe 3e wyl go to þe wordes eynd,

nay, will go to
the end of the
world with him,
and die for his
sake.

I wol neuer from yow wynd,

to dye for your sake.

546

[Here xal mary & þe galont a-woyd. & þe bad
angyll goth to þe word, þe flych, & þe dylfe, þus
sayyng þe bad angyl.]

[PART I. Scene 10.]

Part I. Scene 10.
Hell?

[Bad Angyl.]

a lorges, a lorges, lorddes alle at onys !

547

3e haue a servant fayer and afyabylle,

The Bad Angel
tells the Devils
of Mary Magda-
lene's fall.

for she is fallyn in ower grogly gromys ;

3a, pryde callyd corioste, to hur is ful lavdabyll,

550

and to hur' he is most preysse-abyll, 551
 She has granted Curiosity all he askt.
 for she hath gravtttyd hyñ al his bones ;
 she thynkyt his person so amyabyll,
 to her' syte he is semelyar' þanð ony kyng in trones. 554

diab[o]lus.

a ! how I tremyl and trott for ʒese tydynges ! 555
 she is a soveryn servant' þat hath hur' fet in synne.
 The Devil sends Lechery back to keep Mary in sin.
 go thow agayñ, and ewer be hur gyde ;
 þe lavdabyll lyfe of lecherry let' hur neuer lynne,
 for of' hur' al helle xall make reioysseyngt. 559

Here goth þe bad angyl to mari a-gayn.

rex diabolus.

Satan and the World, and the Flesh, bid one
 fare-well, fare-well, ʒe to nobyl kynges þis tyde, 560
 for hom' in hast' I wol me dresse.

[leaf 107, back]

mundus.

another fare-well.
 fare-well, satan), prynsse of' pryde !

flesch.

fare-well, sem[l]yest' all sorowys to sesse ! 563

[Here xal satan go hom to his stage, and mari xal entyr In-to þe place alone, save þe bad angyl and al þe seuen dedly synnes xal be conveyyd in-to þe howse of symont leprovs, þey xal be a-rayyd lyke vij dylf : þus kept closse, mari xal be in an erbyr, þus seyynge.

Part I. Scene 11.
 Jerusalem.
 An Arbour.

[PART I. Scene 11.]

mari.

Mary Magdalene thinks of her darling lovers,
 A ! god be with my valentyne, 564
 My byrd' swetyngt, my lovys so dere !
 for þey be bote for a blossom of' blysse ;
 me mervellyt sore þey be nat here, 567
 but I woll restyn in þis erbyr'
 A-mons thes bamys precyus of' prysse,
 Tyll som' lover wol apere,
 that me is wont to halse and kysse. 571

and will rest in the Arbour till one comes to her.

Her xal mary lye down, and slepe in þe erbyr.

[PART I. Scene 12.]

symond leprus.

Part I. Scene 12.
Bethany.
The House of
Simon the Leper.

Thys day holly I po. in rememberowns
 to solas my gestes to my power,
 I haue ordeynnyd a dyner^r of substawns,
 My chyff freyndes þerwith to chyr^r;
 In-to þe sete I woll a-pere,
 ffor my gestes to make porvyawns,
 for tyme drayt ny to go to dyner,
 and my offcyrs be redy with þer ordynowñs.
 ¶ so wold to god I myte have a-queyntowñs
 of þe þe profyth of trew perfytnesse,
 to com to my place and porvyowñs;
 it wold rejoyse my hert in gret gladnesse;
 for 3e report of hys hye nobyll-nesse
 rennyt^t in contreys fer and ner^r;
 Hys precheyng^t is of gret perfythnes,
 of rythwysnesse, and mercy cleyr^r.

572

575

Simon has
ordered a grand
dinner.

[leaf 108]

579

He wishes he
could get the

580

Prophet to come
to it,

583

for His preach-
ing is of Right-
eousness and
Mercy.

587

Her entyr symont in-to 3e place, þe good angyll
 þus seyynge to Mary.

[PART I. Scene 13.]

[good angyll.]

Part I. Scene 13.
Mary's Arbour
in Jerusalem.

woman, woman, why art þou so on-stabyll?
 ful bytterly thys blysse it wol be bowth;
 why art þou a-3ens god so veryabyll?
 wy thyntes þou nat god made þe of nowth?
 In syn and sorow þou art browth,
 fleschly lust^t is to 3e full delectabyll;
 salue for þi sowle must be sowth,
 and leve þi werkes wayn and veryabyll.
 Remembyr, woman, for þi pore pryde,
 How þi sowle xal llyn in helle fyr!
 ¶ A! remembyr how sorowful itt is to a-byde
 with-owtyn eynd in angur and Ir[e]!
 remembyr þe on¹ mercy make þi sowle clyr!
 I am þe gost of goodnesse þat so wold 3e gydde.

588

592

The Good Angel
warns Mary to

595

seek healing
for her soul,

596

which else shall
lie in the fire of
hell.

599

¹ ? MS. may be cu^r = cum.

[leaf 108, back]

mary.

Mary Magdalene A ! how þe speryt of goodnesse hat promtyt me þis tyde,
 And temtyd me with tytyll of trew perfythnesse.
 laments her sin ; A-las ! how betternesse In my hert doth a-byde ! 604
 I am wonddyd with werkes of gret dystresse. 605
 A ! how pynsynesse potyt me to oppresse,
 that I haue synnyd on euery syde.
 and asks who O lord ! wo xall put me from þis peynfulnesse ? 608
 shall deliver her. A ! woo xal to mercy be my gostly gyde ?
 She resolves ¶ I xal porsue þe prophet, wherso he be,
 for he is þe welle of perfyth charyte ; 611
 be þe oyle of mercy he xal me relyff.
 to seek Christ. with swete bawmys I wyl sekyn hym þis syth,
 and sadly folow his lordshap in eche degre. 614

Part I. Scene 14.
 Bethany.
 Simon's House.

[PART I. Scene 14.]

[Here xal entyr þe prophet with his desyplys, þus
 seyyng symont leprus.]

[symont leprus.]

Christ enters, and Simon beseeches Him Now ye be welcom, mastyr, most of magnyfycens, 615
 I be-seche yow benyngly 3e wol be so gracyows
 yf þat it be lekyng on-to yower hye presens
 to dine with him, thys daye to com dyne at my hows. 618

Iesus.

god a mercy, symont, þat þou wylt me knowe ! 619
 I woll entyr þi hows with pes and vnyte ;
 I am glad for to rest ; þer grace gynnyt grow ;
 for with-inne þi hows xal rest charyte, 622
 And þe bemys of grace xal byn Illumynows. 623
 [leaf 109]
 and enters But syth þou wytyst saff a dyner on me,
 Simon's house, with pes and grace I entyr þi hows.

symond.

Simon thanks him, I thank yow, master, most benyng and gracyus, 626
 that yow wol of your hye soverente ;
 to me Ittis a Ioye most speceows,

with-Inne my hows þat I may yow se!

now syt to þe bord, mastys alle.

630 and bids all sit
down to table.

[Her xal mary folow a-longe, with þis lamentacyon.

mary.

O I, cursyd cayftyff, þat myche wo hath wrowth 631

Mary Magdalene
reproaches her-
self for her sin,

A-3ens my makar, of mytes most;

I have offendyd hym with dede and throwth,

But in his grace is all my trost,

634 but trusts in
God's grace.

Or elles I know well I am but lost,

body and sowle damdpnyd perpetuall.

3et, good lord of lorddes, my hope perhenuall, 637

with þe to stond In grace and fawour to se,

thow knowyst my hart and thowt in especyal;

He knows her
heart.

therfor, good lord, after my hart reward me. 640

[Her xal mary wasche þe fett of þe prophet with
þe terres of hur yys, whypyng hem with hur herre,
and þan a-noynt hym with a precyus noyttment.

She washes
Christ's feet
with her tears,
wipes them with
her hair, and
anoins them

Iesus dicit.

symond, I thank 3e speceally

641 Iesus says,

for þis grett r[e]past þat her hath be;

But, symond, I telle þe fectually

[leaf 109, back]

I have thynges to seyn to þe.

644

Symond.

Master, quat your wyll be,

645 "Simon, I have
somewhat to
say to thee:

and it plese yow, I well yow her,

seyth your lykyng on-to me,

& al þe plesawnt of your mynd and desyrr.

648

Iesus.

symond, þer was a man in þis present lyf,

649 A man had 2
poor debtors.

the wyche had to dectours well suer,

þe whych wher pore, and myth make no restoratyf,

But styll in þer deit ded in-duour;

652

þe on ow3t hym an hondyrd pense ful suer,

One owd him
100 pence, the
other 50; and

& þe other fefty, so be-fell þe chanse;

& be-cawse he coud nat his mony recure,

655

he forgave them both. they askyd hym for-3ewnesse; and he for-3af in substans :
 but, symont, I pray 3e, answer me to þis sentens, 657
 Which was most beholden to him ?" whych of þes to personnes was most be-holddyn to þat
 man ?

Simon :

symond.

" The one that owd him most ! " Master, and it pleze your hey presens,
 He þat most ow3t hym, as my reson 3ef can. 660

Jesus :

Iesus.

" Thou hast judgd rightly. Recte iudicasti ! þou art a wyse man 661
 and þis quesson hast dempte trewly.
 yff þu In þi concyens remembyr can,

Ye two are the debtors : 3e to, be 3e dectours þat I of specefy. 664
 [leaf 110] But, symond, be-hold þis woman in al wyse,
 How she with teres of hyr better wepyng'

this woman has washt my feet with her tears, and dothe me serveyse,
 anointed them, and wyped them with her fair hair. and anoy[n]tyt hem with onymentes, lowly knelyng', 668
 & with her her, fayer and brygth shynnyng',
 she wypeth hem agayn with good In entent ;

¶ But, symont, syth that I entyrd þi hows, 671
 Thou didst neither. To wasshe my fete þou dedyst nat aplye,
 Nor to wpe my fete þou wer nat so faworus ;

wherfor In þi conscyens þou owttyst nat to repleye. 674
 Woman, I sey to þe werely,
 I for-geyffe þe þi wrecchednesse,
 And hol In sowle be þou made þerby ! 677

Mary Magd. :

maria.

" Blessed be thou, Lord of Life ! O blessyd be þou, lord of euer-lastyng lyfe ! 678
 & blyssyd be þi berth of þat puer vergynne !

Blyssyd be þou, repast contemplatyf, A-3ens my seknes, helth, and medsyn ! 681
 and for þat I haue synnyd In þe synne of pryde,

I will clothe me in Humility, I wol en-abyte me with humelyte ;
 A-3ens wrath and envy, I wyl devyde
 Patience and Charity." Thes fayer vertuys, pacyens and charyte. 685

Iesus.

[leaf 110, back]

Woman, in contryssew þou art expert, 686 *Jesus bids Mary*

And in þi sowle hast Inward mythe

That sumtyme were In desert,

and from therknesse hast purchasyd lyth; 689

thy feyth hath savyt þe, and made þe bryth;

Wherfor I sey to þe, "vade In pace." 691 *depart in peace.*

[*With þis word vij dyllys xall de-woyde frome þe 7 Devils go out
woman, and the bad angyl enter into hell with of her into Hell.
thondyr.*

[*Maria.*]

O þou gloryus Lord! þis reheryd for my sped, 692 *She thanks
Jesus.*

sowle helth attes tymie for-to recure.

Lord, for þat I was In whanhope, now stond I In dred,

But þat þi gret mercy with me may endure; 695

My thowth þou knewyst with-owtyn ony dowth;

now may I trost þe techeyng of Izaye in scriptur,

Wos report of þi nobyllnesse rennyt fer abowt. 698

Iesus.

Blyssyd be þey at alle tymie, 699 *He tells her to*

that sen me nat, and have me in credens;

With contryssew þou hast mad a recumpens,

þi sowle to save from all dystresse;

be war, and kepe þe from alle neclygens,

and after þou xal be pertener of my blysse. 704

*be careful;
and she shall
partake of his
bliss.*

[*Here devodyte Iesus with his desipylles, þe good [leaf 111]
angyl reioysynge ofe mawdleyen.*

bonus angelus.

Holy god, hyest of omnipotency, 705 *The Good Angel*

The astat of good governours to þe I recummend,

Humbylly be-secheyng þyn Inperall glorye,

prays Jesus to

In þi devyn vertu vs to comprehend. 708

¶ and delectabyll Iesu, soverreyn sapyens,

Ower feyth we recummend on-to your purpete,

Most mekely prayyng to your holy aparens,

Illumyn ower ygnorans with your devynyte! 712 *enlighten their
ignorance.*

DIGBY MYST.

G

The Good Angel ye be clepyd Redempcyon of sowlys defens, 713
 whyche shal ben obscuryd be þi blessyd mortalyte.
 O lux vera, gravnt vs 3ower lucense,
 that with þe spryte of errour I nat seduet be! 716
 prays the Holy Spirit and the Trinity that And sperytus alme, to yow most benyne,
 thre persons In trenyte, and on god eterne,
 Most lowly ower feyth we consyngne,
 they may come to bliss. þat we may com to your blysse gloryfyed from malyngne,
 & with your gostely bred to fede vs, we desyern. 721

Part I.
 Scene 15. Hell.

[PART I. Scene 15.]

Rex deabolus.

A, owt, owt, and harrow! I am hampord with hate! 722
 In hast wyl I set on Iugment to se;
 [leaf 111, back] with thes betyll browyd bycheys I am at debate.
 The King of the Devils calls up Belfagour and Belzabub, to judge the How! belfagour and belzabub! com vp here to me! 725
 [Here aperytte to dyvillys be-fore þe master.

secundus diabolus.

Here, lord, here! quat wol 3e?

tercius diabolus.

the Iugment of harlottes here to se,
 setting' In Iudycyal lyke a state. 728
 Bad Angel who fallid with Mary Magdalene. How, thow bad angyl! a-pere before my grace!

spiritus malignus.

as flat as fox, I falle before your face.

I^{us} Diabolus.

thow theffe, wy hast þu don alle þis trespas,
 to lett þen woman þi bondes breke? 732

mali[g]nus spiritus.

the speryt of grace sore ded hyr smyth,
 & temptyd so sore þat Ipocryte.

I^{us} diabolus.

He's to be beaten on his buttocks, 3a! thys hard balys on þi bottokkys xall byte!
 In hast on þe I wol be wroke. 736

cum vp, 3e horsons, *and* skore a-wey þe yche! 737

& with thys panne 3e do hym pycche!

cum of, 3e harlottes, þat yt wer don! 739

[Here xall þey *serua* all þe *seuyn* as þey do þe freste. and so are all the other 7 Devils who came out of Mary.]

Primus Deabolus.

Now have I a part of my desyer': 740

goo In-to þis howsse, 3e lordeynnes here,

& loke ye set yt on) a feyer',

& þat xall hem) a-wake. 743

[Here xall þe tother deylls sette þe howse one a fyere, and make a sowth, and mari xall go to lazarus and to martha. [leaf 112] The other Devils set fire to the house [? whose.]

I^{us} diabolus.

So, now have we well afrayyd þese felons ffals! 744

They be blasyd both body *and* hals!

Now to hell lett vs synkyn) als,

to ower felaws blake. 747

[PART I. Scene 16.]

mari mavgley.

O brother, my hartes consolacyownd!

O blyssyd In lyffe, *and* solytary!

the blyssyd prophet, my comfortacyownd,

He hathe made me clene *and* delectary,

the wyche was to synne a subiectary. 752

Thys kyng' cryste consedyryd his creacyownd;

I was drynychyn) In synne deversarye

tyll þat lord' relevyð me be his domynacyon,

grace to me he wold' never de-nye; 756

thowe I were nevyr so synful, he seyð 'revertere'! and bade her 'Turn again.'

O, I synful creature, to grace I woll a-plye;

the oyle of mercy hath helyð myn) Infyrmyte.

martha.

now worchepyð be þat hey name, Iesu, 760 Martha says

the wyche In latyn) is callyð savyower!

fulfylling' þat word' ewyn) of dewe,

to alle synfull *and* seke he is sokour. 763 He is the succour of all sinners.

Lazarus.

[leaf 112, back] *Lazarus wel-* systyr, 3e be welcum on-to yower towere! 764
comes his sister glad In hart of yower obessyawmse,
Mary Mag- wheyl þat I leffe, I wyl serve hym with honour,
dalene. that 3e have forsakyn synne and varyawñs. 767

mary Mavdeleyn.

She prays Cryst, þat is þe lyth and þe cler daye, 768
Christ He hath on-curyd þe therknesse of þe cloudy nyth.
of lyth þe lucens and lyth veray,
Wos prechyng to vs is a gracyows lyth,
Lord, we be-seche þe, as þou art most of myth, 772
to give them Owt of þe ded slep of therknesse de-fend vs aye!
grace to serve gyff vs grace ewyr to rest In lyth,
Him ever. In quyet and In pes to serve þe nyth and day! 775

[Here xall lazar take his deth, þus seyynge.

[Lazarus.]

Lazarus is A, help, help, systyrs! for charyte! 776
stricken with a-las! dethe is sett at my hart;
death, and calls a! ley on handes! wher ar 3e?
to his sisters a! I faltyr and falle! I wax alle on-quarte! 779
for help. A! I bome a-bove; I wax alle swertt!
A, good Iesu, thow be my gyde!
A! no lengar now I reverte!
I yeld vp þe gost, I may nat a-bye! 783

[leaf 113]

mary Mavdeleyn.

Mary Magdalene O good brother, take covmforth and myth, 784
comforts him. and lett non heuynes In 3ower hart a-bye;
Lett a-way alle þis feyntnesse and fretth,
& we xal gete yow leches, 3ower peynes to devyde. 787

martha.

Martha says A! I syth and sorow, and sey, a-las! 788
thys sorow ys a-poynt to be my confusyon).
they'll go for Ientyl syster, hye we from þis place,
Christ. for þe prophe[t] to hym hatt grett delectacyon); 791

good brother, take somme comfortacyon),
for we woll go to seke yow cure. 793

[Here goth mary and martha, and mett with Iesus,
pus seyynge.

[PART I. Scene 17.]

[Mary & Martha.]

Part I.
Scene 17.
Beyond Jordan.

O lord Iesu, ower melleflueus swetnesse, 794

thowe art grettest lord In glorie,

Lover to þe lord In all lowlynesse!

Comfort þi creatur þat to þe crye! 797

be-hold yower lover, good lord, specyally,

How Lazar lyth seke In grett dystresse!

He ys þi lover, lord, suerly;

on-bynd hym, good lord, of his heuynesse! 801

and ask Him to
heal him.

Iesus.

of all In-fyrmyte, þer is non to deth, 802

for of all peynnes þat is Inpossyble.

To vndyr-stond be reson, to know þe werke, 804

the Ioye þat is in Ierusallem heuenly,

Can never be compylyd be covnnyng of clerke, [leaf 113, back]

to se þe Ioyys of þe fathyr In glory, 807

the Ioyys of þe sonne whych owth to be magnyfyed,

And of þe therd person, þe holy gost truly,

& alle iij but on In heuen gloryfyed. 810

Now, women, þat arn In my presens here,

of my wordys take a-wysement;

go hom a-zen to yower brothyr Lazere;

my grace to hym xall be sent. 814

Jesus bids them
go home.
His grace shall
be sent to
Lazarus.

mary Mavdeleyn.

O thow gloryus lord, here present,

We yeld to þe salutacyon!

In ower weyys we be expedyent;

now, Lord, vs defend from trybulacyon! 818

815 They thank
Him,

[Here goth mary and martha homvard, and Iesus and go home to
devodyte. Bethany.]

*Part I.
Scene 18.
The Castle of
Maudleyn, and
the Sepulchre
in Bethany.*

[PART I. Scene 18.]

Lazarus.

A ! In woo I waltyr, as wawys In þe wynd ! 819

A-wey ys went all my sokour !

A ! deth, deth, þou art on-kynd !

Lazarus bids
his sisters fare-
well, and dies.

A ! a ! now brystyt' myn' hartt ! þis is a sharp shower !
fare-well, my systyrs, my bodely helth ! 823

[mortuis est.]

mary Mavdeleyn.

Iesu, my lord, be yower sokowr,

And he mott be yower gostes welth ! 825

primus miles.

goddess grace mott be hys governour, 826

In Ioy euerlastyng' for' to be !

[leaf 114]

secundus miles.

A-monge alle good sowlys send hym' favour
as þi power' ys most' of' dygnyte ! 829

martha.

Martha says

Now syn' þe chans is fallyn' soo 830

that deth hath drewyn' hym' don' þis day,

they must
bury Lazarus.

we must' nedys ower devyrs doo,
to þe erth to bryng' hym' with-owt delay. 833

mary Mavdeleyn.

Mary adds,

as þe vse is now, and hath byn' aye, 834

'with Weepers

with wepers to þe erth yow hym' bryng' ;

alle þis must be donne as I yow saye,

clad in black.'

Clad' In blake, with-owtyn' lesyng'. 837

primus miles.

gracyows ladyys of' grett honour, 838

Neighbours
come weeping.

thys pepull is com' here In yower syth,

wepyng' and welyng with gret dolour

be-cause of' my lordes dethe. 841

The grave is
made ready.

[Here þe one knyght make redy þe stone, and
other bryng in þe wepars arayyd in blak.

primus miles.

Now, good fryndes þat here be,

842 Lazarus is
laid in his tomb.

Take vp thys body *with* good wyll,

& ley it In his sepoltur semely to se.

good lord, hym save from alle maner ille !

845

[*Lay hym In.*

Here al þe pepyll resort to þe castell, þus seyynge

Iesus.

[*PART I. Scene 19.*

*Part I.
Scene 19.
Beyond Jordan.*

[*Iesus.*

Tyme ys comyn, of very cognysson.

846

My dyssyplys, goth *with* me,

for to fulfyll possybyll peticion.

*Iesus bids his
Disciples go into
Judea with him,*

go we to-gether In-to Iude,

849

Ther' lazarus, my frynd, is he ;

[leaf 114, back]

gow we to-gether as chyldyurn of lyth ;

and, from grevos slepe, sawen heyen wyll we.

*to save Lazarus
from sleep.*

Dissipulus.

Lord, it plese yower myty volunte,

853

thow he slepe, he may be sayd be skylle.

Iesus.

That is trew, *and* be possybilyte ;

therfor of my deth shew yow I wyll.

856

¶ My fathyr, of nemyows charyte,

sent me, *his* son, to make redemcyon,

wyche was conseyyvd be puer verginyte,

*He tells them
how his Father
sent him,
born of a pure
Virgin,*

And so In my mother had cler Incarnacyon ;

860

and þerfor must I suffyr grewos passyon

ondyr povnse pylat, *with* grett perplexite,

betyn, bobbyd, skoernyd, crownnyd *with* thorne :

*to be beaten,
and crown'd
with thorns.*

Alle þis xall be þe soferons of my deite.

864

¶ I, therfor, hastely folow me now,

for Lazar is ded verely to preve ;

*And that
Lazarus is dead.*

whe[r]for I am loyfull, I sey on-to yow,

that I knowlege yow þer-with, þat ye may it beleve. 868

[*Here xal Iesus com with his dissipules ; and one
Iew tellyt martha.*

*Part I.
Scene 20.
Bethany.*

[PART I. Scene 20.]

[*Jew.*]

A! martha, Martha! be full of gladnesse! 869

for þe prophett ys comyng, I sey trewly,
with his dyssypylles In grett lowlynesse;

[leaf 115]

He shall yow comfortt with his mercy. 872

Martha runs
to greet Christ,
and says,

[Here martha xall ronne a-ȝene Iesus, þus seyyng.

[*Martha.*]

a, Lord! me, sympyl creatur, nat denye! 873

thow I be wrappyd In wrecchydnesse!

If he'd been
there,
her brother 'ud
not have died.
Jesus says that

Lord, and þou haddyst byn her, werely

My brother had natt a byn ded; I know well thyse. 876

Iesus.

Martha, docctor! on-to þe I sey, 877

thy brother xall reyse agayn.

martha.

yee, lord, at þe last day;

that I be-leve ful pleyen. 880

Iesus.

all who believe
in him shall
have everlasting
life.

I am þe resurreccyon of lyfe, þat euer xall reynne; 881

& whoso be-levyt verely In me

Xall have lyfe euerlastyng, þe soth to seyn.

martha, be-levyst thow þis [truly]? 884

martha.

Ȝe, forsoth, þe prynsse of blysch! 885

I be-leve In cryst, þe son of sapyens,

whyche with-owt eynd ryngne xall he,

To redemyn vs freell from ower Iniquite. 888

[Here mary xall falle to Iesus, þus seyyng mary.

[leaf 115, back]

mary M.

Mary tells Jesus
that if he had
been with em,
their brother
had not died.

O þou rythewys regent, reynyng in equite, 889

þou gracyows lord, þou swete Iesus!

And þou haddyst byn her, my brothyr a-lyfe had be.

good lord, myn hertt doth þis dyscus. 892

Iesus.

Wher have 3e put hym? sey me thys. 893 *Jesus orders*

mary M.

In his mo[nu]ment, lord, is he.

Iesus.

to that place 3e me wys;

Thatt grave I desyre to se. 896

take of þe ston of þis monvment!

The agrement of grace, her shewyn I wyll. 898 *the stone to be taken off Lazarus's tomb.*

martha.

A, lord, yower preseptt fulfylld xall be; 899

thys ston I remeve with glad chyr.

gracyows lord, I aske þe mercy,

thy wyll mott be fullfylld here. 902

Martha takes it off.

[Here xall martha put ofe þe grave-stone.

Iesus.

Now, father, I be-seche thyn hey paternyte, 903 *Jesus prays to his Father,*

that my prayour be resowndable to þi fathyrod In glory,

to opyn þeyn eryl to þi son In humanyte!

nat only for me, but for þi pepyll verely, 906

That þey may be-leue, and be-take to þi mercy.

fathyr! for þem I make supplicacyon.

gracyows father! gravnt me my bone!

Lazer! Lazer! com hethyr to me! 910

[leaf 116] and bids Lazarus come to him. Lazarus rises from his tomb,

[Here xall lazar a-ryse, trossyd with towelles, In a shete.

Lazar.

A! my makar, my savyowr! blyssyd mott þou be! 911 *and blesses Jesus.*

Here men may know þi werkes of wondyr!

Lord, no thy[n]g ys on-possybyll to the,

for my body and my sowle was departyd asonder! 914

I xuld a¹-rotyt, as doth þe tondyr

[¹a = have]

fleysch from þe bonys a¹-consumyd a-way. 916

Lazarus pro-
claims God's
goodness.

Now is a-loft, þat late was ondyr ! 917
the goodnesse of god hath don for me here ;
for he is bote of all balys to on-bynd ,
that blyssyd lord þat here ded a-pere. 920

The folk say
they believe in
Jesus.

[Here all þe pepull, and þe Iewys, mari, and martha
with one woys sey þes wordes : we be-leve in yow
savyowr, Iesus, Iesus, Iesus !

[Iesus.]

of yower good hertes I have ad-vertacyounes, 921
where thorow, In sowle holl made 3e be ;
be-twyx yow and me be never varyacyounes,

He bids them
depart in peace.

Wherfor I sey, " vade In pace." 924

[Here devoydyt Iesus with his desypylles ; mary,
and martha, and lazare, gone home to þe castell ; and
here [the kyng of Marcyll] be-gynnyt hys boste.

PART II.

[PART II. Scene 21.]

Scene 21.
Marcyille.

[Kyng of Marcyll.]

[leaf 116, back]
The King :—
'Why don't ye
bend low to me,
ye blabber-lipt
bitches ?

A-wantt, a-want þe, on-worthy wrecchesse ! 925

Why lowtt 3e nat low to my lawdabyll presens,
ye brawlyng breelles, and blabyr-lyppyd bychys,
obedyenly to obbey me with-owl of-fense ? 928

I am a sofereyn semely, þat ye se butt seylð ; 929

noz swyche onder sonne, þe sothe for to say ;

whanne I fare fresly and fers to þe feld ,

my fomen fle for fer of my fray.

ewen as an enperower I am onored ay, 933

Wanne baner gyn to blasse, and bemmys gyn to blow.

I'm the Head of
all Heathendom,

Hed am I heyst of all hethennesse hollð ! 935

both kyngges and cayseres, I woll þey xall me know,

Or elles þey bey the bargayn, þat ewer þey wer so bold.

King of
Marcyille !

¶ I am kyng of marcyll, talys to be told ; 938

Thus I wold it wer knowyn ferre and ner.

Ho sey contraly, I cast heym In cares cold ,

and he xall bey the bargayn wondyr dere. 941

I have a lovely
wife.

I have a favorows fode, and fresse as the fakown , 942

she is full fayer In hyr femynyte ; 943

whan I loke on þis lady, I am lofty as the lyon;

In my syth, 945

of delycyte most delycyows, 946 *She's the most delicious creature alive.'*

of felachyp most felecyows,

of alle fodys most favarows,

o! my blyse! In beuteus brygth! 949

regina.

[leaf 117]

O of condycyons, and most onorabyll!

950 *The Queen of*

Lowly I thank yow for þis recummendacyon!

951 *Marcyille thanks the King for his praise of her.*

the bovnteest, and the boldest onder baner bryth!

no creatur so coroscant to my consolacyon!

whan the regent be resydent, ittis my refeccyon; 954

yower dilectabyll dedes devydytt me from dyversyte;

In my person I privyde to put me from polucyon;

To be plezant to yower person, ittis my prosperyte. 957

rex.

now godamercy, berel brytest of bewte!

958 *He declares she's the Beryl of Beauty,*

godamercy, rubu rody as þe rose!

ye be so ple[s]avunt to my pay, 3e put me from peyn.

now, comly knyghthys, loke þat 3e forth dresse

both spycys and wyn her In hast.

962 *and orders wine and spices.*

[Here xall þe knyghtes gete spycys and wynne, and here xall enter a dylle In orebyll a-ray, þus seyynge.

[PART II. Scene 22.]

[A Dylle.]

*Part II.
Scene 22.
Marcyille.*

Owzt! owzt! harrow I may crye and yelle,

963 *A yelling Devil tells how Christ has harrowd Hell.*

for lost is all ower labor! wherfor I sey, alas!

for of all holddes þat ever hort non so as hell.

965

ower barres of Iron ar all to-brost! stronge gates of brasse!

the kyng of Ioy enteryd In þer-at, as bryth as fyr's blase!

for fray of his ferfull baner, ower felashep fled asondyr;

whan he towcheyd it, with his toukkyng þey brast as ony glase,

969

He broke their iron gates like glass

and rofe asonder, as it byn with thondor.

970

now ar we thrall, þat frest wher fre,

971 [leaf 117, back]

- Be þe passon of his manhede.
 ' Christ's Cross has destroyd Hell's work,
 and emptid Limbo of Adam, &c.
 O[n] a crosse on hie hangyd was he,
 whych hath dystroyd ower labor *and* alle ower dede. 974
 He hath lytynnyd lymbo, *and* to paradyse ȝede. 975
 þat wondyr-full worke werkytt vs wrake :
 Adam *and* abram, *and* alle hyr kynred,
 Owȝt of ower preson, to Ioy wer þey take : 978
 all þis hath byn wrowth syn freyday at noȝe ; 979
 brostyn don ower gates þat hangyd wer full hie.
 He's risen, and gone into Galilee.
 Now is he resyn, his resurreccyon is don,
 And is procedyd In-to galelye. 982
 with many a temtacyon we tochyd hym to a-trey,
 to know whether he was god or non.
 He's wiped our eye,
 ȝe[t], for all ower besynes, bleryd is ower eye, 985
 for with his wylde werke he hath wounne hem everychon.
 now for þe tyme to come 987
 and we shall lose our victims.
 þer xall non falle to ower chanse,
 But at his deleverans,
 And weydyd be rythfull balans, 990
 And ȝowyn be rythfull dome.
 I'll go to Hell.
 I telle yow alle, In fine to helle wyll I gonne. 992
 [leaf 118] [Here xall enter þe iij mariis a-rayyd as chast women, with sygnis ofe þe passion pryntede vp-one þer breste, þus seyynge Mawdleyne.]

Part II.
 Scene 23.
 Jerusalem, and
 the Sepulchre.

[PART II. Scene 23.]

[Mavdlyn.]

- Mary Magdalene, and Mary the mother of James, lament Christ's death.
 Alas ! alas ! for þat ryall bein ! 993
 A ! þis Percytt my hartt worst of all ;
 for here he turnyd a-ȝen to þe woman of Ierusalem,
 And for wherynesse lett þe crosse falle. 996

M[ary] Jacobe.¹

- Thys sorow is beytter þan ony galle ; 997
 for here þe Ievys spornyd hym to make hym goo ;

¹ This Mary was supposed to be the supposed Virgin Mary's sister, the wife of Alphaeus, the mother of the Apostle James, &c., and Christ's Aunt. She is always identified with Mary Salome, who is here a distinct person.

and þey dysspytyd þer kyngⁱ ryall :
that clyvytt myn hart *and* makett me woo. 1000

M. salome.

yt ys In-tollerabyll to se or to tell, 1001 *Mary Salome*
for ony creature, þat stronk^gt tourmentry. *grieves with*
them.

O lord ! þou haddyst a mervelows mell !
yt is to hedyows to dyscry. 1004

[*al þe maryys with one woyce sey þis folowyng.*

[*Maryys.*]

Heylle, gloryows crosse ! þou baryst þat lord on) hye, *The 3 Maries*
whych be þi mygth deddyst lowly bowe don), *hail the Cross,*
mannys sowle to bye from) all thraldam),
that euer-more In peyne shold^e a-be, 1008
Be record ofⁱ davyt, *with* myld^e stevyn), *and pray God to*
Domine, inclina celos tuos, et dessende ! *come down.* 1010

M. magdleyⁿ.

[*leaf 118, back*]

Now to þe monument lett vs gon), 1011 *They will go to*
wher as ower lord *and* savyowr layd^e was, *the Sepulchre*
to a-noynt hym) body *and* boñe,
To make a-mendes for ower trespas. 1014
Ho xall put don) þe led^e ofⁱ þe monvment,
thatt we may a-noy[n]t his gracyus wovndes ? *and anoint*
Christ's wounds.
with hartt *and* my[n]d to do ower Intentt,
with precyus bamys, þis same stovnddes. 1018

M. salome.

Thatt blyssyd body *with*-In þis bovndes 1019
here was layd *with* rvfull mones ;
Never creature was borne vp-on) gronddes
þat mygth sofer^e so hediows a peyne at onys. 1022

[*Here xall a-pere ij angelus In whyte at þe grave.* *Two angels*
appear to them
at the Tomb.

[*I^{us}*] *angelus.*

3e women presentt, dredytt yow ryth nowth ? 1023
Iesus is resun, and is natt here.

The Angels say
that Christ shall
appear to his
disciples

Loo! here is þe place þat he was In-browth. 1025
go, sey to his dyspylles *and* to peter he xall a-pere.

ij^{us} angelus.

in Galilee.

In galelye, *with-owtyn* ony wyre, 1027
þer xall ye se hym, lyke as he sayð.
goo yower way, *and* take comfortt *and* chyr,
for þat he sayd, xall natt be delayyð. 1030

[*Here xall þe maryys mete with peter and Ihone.*

*Part II.
Scene 24.
The Road to
Jerusalem.*

[leaf 119]

[*PART II. Scene 24.*]

M. mavdlyn.

Mary Magdalene
tells Peter and
John that
Christ's body is
carried away.

o peter *and* Ihon! we be be-gylyð! 1031
ower lordes body is borne a-way!
I am aferd itt is dyfflyð!
I am so carefull, I wott natt whatt to saye. 1034

Peter.

of þes tydynggys, gretly I dysmay! 1035
I woll me thether hye *with* all my myth.
now, lord defend vs as he best may!
of þe sepulture we woll have a syth. 1038

They resolve to
go to the Sepul-
chre,

Ihon.

¶ A! myn Invard sowle stondyng In dystresse,— 1039
þe weche of my body xuld have a gyde,—
for my lord stondyng In hevynesse,
whan I remembyr his wovndes wyde! 1042

lamenting his
sufferings

Peter.

The sorow *and* peyne þat he ded drye 1043
for ower offens *and* abomynacyon!
& also I for-soke hym In hys turmentry;
I toke no hede to his techeyng *and* exortacyon. 1046

[*How peter and Ihon go to þe sepulcur, and þe
maryys folowyng.*

[PART II. Scene 25.]

Part II.
Scene 25.
The Sepulchre.

[Peter.]

A! now I se *and* know þe sothe! 1047
but, *gracyus* lord, be ower *protexcyon*!
Here is nothyng left butt a sudare cloth,
þat of þi beryyng^t xuld make mencyon. 1050

Ihon.

I am a-ferd of wykkytt *opressyon*; 1051
where he is be-cum, it can-natt be devysyd;
butt he seyð, after þe iij^d day he xuld have resur^rrexon.
Long^t be-forn, thys was *promysyd*. 1054

St. John says
that Christ
[leaf 119, back]
promist to rise
ere the 3rd day.

M. magdleyⁿ.

Alas! I may no lengar a-byde, 1055
for dolour *and* dyssese þat In my hartt doth dwell.

Ius angelus.

woman! woman! wy wepest þou? 1057
wom^t sekest þou *with* dolar^t thus?

M. magdleyⁿ.

A! fayn^t wold I wete, *and* I wyst how,
wo hath born^t a-way my lord Iesus. 1060

Mary Magdalene
asks the Angel,
Who has carrid
off her lord,
Jesus?
Jesus appears,

[Hic aparuit Iesus.

[Iesus.]

woman! woman! wy syest thou? 1061
wom^t sekest þou? tell me þis.
and asks Mary.
whom she seeks.

M. magdlyⁿ.

A, good syr! tell me now
yf þou have born^t away my lord Iesus, 1064
for I have porposyd In eche degre
to have hym *with* me werely, 1065
the wyche my specyall lord hath be,
and I his lover *and* cavse wyll phy. 1068

She asks him
if he has borne
away her lord
Jesus.

*Jesus.*He calls her
Mary.

O mari!

1069

*M. magdley.*She knows him,
and wants to
anointA, *gracyus* master *and* lord! yow it' is þat I seke! 1070

and kiss him.

Lett me a-noynt yow *with* þis bamys sote.

Lord! long hast' þou hyd þe from my spece,

Butt now wyll I kesse þou, for my hartes bote. 1073

*Jesus.*Jesus bids Mary
not to touch
him.

Towche me natt, mary! I ded natt asend

1074

to my father In deyyte, *and* on-to yowers;

[leaf 120]

Butt go sey to my brotheryn, I wyll pretende

To stey to my father In heu[n]ly towers. 1077

*M. magdley.*She at first
thought he was
the gardener.

whan I sye yow fyrst, lord, verely

1078

I wentt ye had byn symovd, þe gardener.

*Jesus.*Jesus says he is
the Gardener of
man's Heart,

so I am, for-sothe, mary:

mannys hartt is my gardyn here;

1081

þer-In I sow sedys of vertu all þe zere;

whence he
plucks the
Weeds of Vice.þe fowle wedes *and* wycys, I reynd vp be þe rote.whan þat gardyn is watteryd *with* terys clere,than spryngt vertuus, *and* smelle full sote. 1085*M. Magdley.*O, þou dere worthy *emperowere*, þ . hye devyne! 1086

to me þis is a Ioyfull tydyng,

And on-to all pepull þat after vs xall reyngne, 1088

thys knowlege of þi deyyte,

to all pepull þat xall obteyne

and know þis be posybyl[it]e. 1091

*Jesus.*He will appear
to all sinners
who seek him.

I woll shew to synnars, as I do to þe,

1092

yf þey woll *with* veruens of love me seke.

be stedfast, *and* I xall ever *with* þe be,
and *with* all tho þat to me byn meke. 1095

[Here a-voydyt *Iesus* sodenly, þus seyyng mary M.

O, systyr! þus þe hey *and* nobyll Infliventt grace 1096 Mary says that
Christ's appear-
ing
[leaf 120, back]
Of my most blessyd lord *Iesus, Iesus, Iesus!*
He a-peryd on-to me at þe sepulcur þer I was!
þat hath relevyd my woo, *and* moryd my blysche! 1099 has relieved her
woe.
ittis In-uvmerabyll to expresse,
Or for ony tong for to tell,
of my Ioye how myche ittes,
so myche my peynnes itt doth excelle. 1103

M. salome.

Now lett vs go to þe sette, to ower lady dere, 1104 Mary Salome
proposes to tell
Christ's Mother
and his disciples.
Hyr to shew of his wellfare,
and also to dyssypylles þat we have syn here:
þe more yt xall rejoyse þem from care. 1107

M. Iacob.

Now, systyr magdleyne, *with* glad chyr; 1108
so woldþ, þat good lord, we myth *with* hym mete!

Iesus.

To shew desyrows hartes I am full nere;
women, I a-pere to yow, *and* sey 'awete.' 1111 Jesus appears to
them,

salome.

Now, *gracyus* lord, of yower nymyos charyte,— 1112
With hombyll hartes to þi presens complayne,—
gravntt vs þi blyssyng of þe hye deyte,
gostly ower sowlys for to sosteyne. 1115

Iesus.

alle tho byn blyssyd þat sore refreyne: 1116 blesses them,
we blysch yow, father, *and* son, and holy gost,
all sorow *and* care to constryne, [leaf 121]
Be ower power of mytes most. 1119

DIGBY MYST.

ff

In nomine patrys ett felii et spiritus sancti, amen!

and bids them
tell his Disciples
to go into
Galilee.

goo ye to my brethryn, and sey to hem þer, 1121

þat þey procede and go In-to gallelye;

& þer xall þey se me, as I seyð be-fore,

bodyly, with here carnall yye. 1124

Here Iesus devoydytt a-ȝen.

magdleyñ.

Mary blesses
Christ,

O þou gloryus lord of heuen regyon, 1125

now blyssyð be þi hye devynyte,

thatt ever thou tokest In-carnacyon

thus for to vesyte þi pore servantes thre. 1128

and will fulfil
his hest.

þi wyll, gracyows lord, fulfyllýð xall be

As þou commavndyst vs In all thyng;

Ower gracyows brethryn we woll go se,

with hem to seyn all ower lekeyng. 1132

**Here devoyd all þe iij maryys; and þe kyng ofe
marcyll xall be-gynne a sacryfyce.**

Part II, Scene 26.
Palace of
Marcyll.

[PART II. Scene 26.]

rex mercyll.

The King of
Marcyll proposes
to sacrifice to
his Gods,

Now, lorddes and ladyys of grett a-prise, 1133

a mater to meve yow is in my memoryall,

þis day to do a sacryfyce

with multetude of myrth be-fore ower goddes all, 1136

specially

with preors In a-specyall be-fore his presens,

eche creature with hartt de-mvre. 1138

[leaf 121, back]

Regina.

to Mahound.

To þat lord curteys and keynð, 1139

mahonð, þat is so mykyl of myth,

with mynstrelly and myrth In mynd,

lett vs gon ofer In þat hye kyngis syth. 1142

Here xall enter an hethene preste and his boye.

[PART II. Scene 27.]

Part II. Scene 27.
*Marcell.
 The Temple.*

presbyter.

now, my clerke, Hawkyne, for loue of me

1143 The Priest bids
 his boy get the
 altar ready,
 and ring the
 bells.

Loke fast myn awter wer' a-rayd ;

goo ryng' a bell to or thre !

lythly, chylde, it be natt delayd,

1146

for here xall be a grett solemnyte.

loke, boy, þou do it' with a brayd !

1148

clericus.

whatt, master, woldyst þou have þi lemman to þi beddes syde?

The boy says,
 "Do you want
 your wench?"

thow xall a-byde tyll my servyse is sayd.

1150

presbyter.

boy ! I sey, be sentt coppyn,

1151

no swyche wordes to þe I spake.

boy.

wether þou ded or natt, þe fryst Iorny xall be myn,

But I'll have
 first turn.

for, be my feyth, þou beryst wattes pakke ;

1154

but, syr, my master grett morell,

1155

ye have so fellyd yower bylly with growell,

Your belly's as
 big as the
 Devil's.

þat it growit' grett as þe dywll of hell.

on-shaply þou art to see !

1158

whan women comme to here þi sermon,

pratyly with hem I can houkky n,

I can houk
 Kirchon and
 [leaf 122]

with kyrchon and fayer marycn.

þey love me better þan 3-,

1162

Marion : they
 love me better
 than you.

I dare sey and þou xulddes ryde,

1163

þi body is so grett and wyde,

You're so fat
 that you'd break
 a horse's back."

þat never horse may þe a-byde,

exseptt þou breke his bakk asovndyr

1166

presbyter.

A ! þou lyst, boy, be þe dyvll of hell !

1167

The Priest
 declares he'll
 flog the Boy.

I pray god mahond mott þe quell !

I xall whyp þe tyll þi ars xall belle !

On þi ars com mych wondyr.

1170

boy.

The Boy calls
the Priest the
Devil's uncle.

A fartt, master, *and* kysse my grenne ! 1171
þe dyvll of hell was þi emme ;
þis kenreð is a-sprongyn late.
Loo, mastyr, of swyche a stokke he cam. 1174

presbyter.

mahovndes blod, precyows knave ! 1175
stryppys on þi ars þou xall have,
& rappys on þi pate ! 1177

bete hym.

rex dicitt.

The King asks
to hear the
service.

Now, prystes *and* clerkys, of þis tempyll cler, 1178
yower servyse to sey, lett me se.

presbyter.

The Priest calls
for his book, &c.

A, soveryn lord, we shall don ower devyr.
boy, a boke a-non þou bryng me ! 1181
now, boy, to my awter I wyll me dresse ; 1182
On xall my westment *and* myn aray.

boy.

The Boy says a
mocking non-
sensical service.

now þan, þe lesson I woll expresse,
lyke as longytt for þe servyse of þis day :— 1185
¶ ' *Leceyo mahowndys, viri fortissimi sarasenorum,*

[leaf 122, back]

glabriosum ad glvmandum glvmardinorum,
gormondorum alocorum, stampatinantum cursorum,
Cownthtes fulcatum, congrvryandum tersorum, 1189
mursum malgorum, Mararazorum,
skartum sialporum, fartum cardiculatorum,
slavndri strovmpum, corbolcorum,
snygner snagoer werwolfforum, 1193
standgardum lamba beffettorum,
strowtum stardy strangolcorum,
rygor dador flapporum,
castratum ratyrybaldorum, 1197

Howndes and hogges, In hegges and helles,
 snakes and toddes inott be yower belles;
 ragnell and roffyn), and other, In þe wavys,
 gravntt yow grace to dye on þe galows.'

1198 May snakes and
 toads be your
 bells; and all
 the lot of you
 die on the
 gallows!
 1201

presbyter.

Now, lordes and ladyys, lesse and more,
 knele all don) with good devocyon);
 yonge and old, rych and pore,
 do yower oferyng' to sentt mahownde,
 & ye xall have grett pardon),
 þat longytt to þis holy place;
 & receyve . 3e xall my benesown),
 and stond In mahowndes grace.

1202 The Priest bids
 them all kneel,

and offer to
 St Mahomet,
 1206 and get pardon.

1209 [leaf 123]

rex dicitt.

mahownd, þou art of mytes most,
 In my syth a gloryus gost;
 þou comfortyst me both In contre and cost
 with þi wesdom and þi wytt;
 for truly, lord, In þe is my trost.
 good lord, lett natt my sowle be lost!
 all my counsell well þou wotst.
 Here In þi presens as I sett,
 thys besawnt of gold, rych and rownd,
 I ofer ytt for my lady and me,
 þat þou mayst be ower covnfortes In þis stownd.
 sweth mahovnd, remembyr me!

1210 The King prays
 Mahomet

1213

1214

not to let his
 soul be lost.

1217 He offers a gold
 besant for him-
 1218 self and his
 Queen.

1221

presbyter.

now, boy, I pray þe lett vs have a song!
 Ower servyse be note, lett vs syng', I say.
 cowff vp þi brest, stond natt to long,
 be-gynne þe offyse of þis day.

1222 The Priest bids
 his Boy sing

1225

boy.

I home and I hast, I do þat I may,
 with mery tvne þe trebyll to syng'.

1226 The Boy hums,
 and then they
 both sing.

synge both.

presbyter.

The Priest slangs his Boy,	Hold ^ſ vp ! þe dyvll mote þe a-fray, for all owȝt of ⁱ rule þou doſt ⁱ me bryng ⁱ !	1229
and shows the King, &c., his relics,	butt now, <i>ser</i> kyng ⁱ , quene, <i>and</i> knyth, be mery In hartt everychon ^ſ ; for here may ye se relykes brygth,	
Mahomet's neck-bone, and [leaf 123, back]	mahowndes own ^ſ nekke bon,— And ȝe xall se er ewer ye gon ^ſ whatt-so-mewer yow be-tyde; & ye xall kesse all þis holy bon ^ſ ;—	1233
eyelid	Mahowndys own ^ſ yee-lyd ^ſ , ȝe may have of ⁱ þis grett store,	1237 1238
that'll blind em,	& ye knew þe cavse wherfor, ytt woll make yow blynd for ewer-more. þis same holy bede,	1241 1242
while Golias'll send em to Bellial.	Lorddes <i>and</i> ladyys, old ^ſ <i>and</i> ynge, mahownd þe body(?), <i>and</i> dragon ^ſ þe dere; golyas so good, to blysse may yow bryng ⁱ , <i>with</i> belyall, In blysse ewer-lastyng ⁱ , þat ye may þer In Ioy syng ⁱ be-fore þat comly kyng ⁱ , þat is ower god In fere.	1244 1248

Part II. Scene 28.
Jerusalem.
Pilate's House.

[PART II. Scene 28.]

pylatt.

Pilate asks his servants about the death of Jesus, who was killd unjustly,	Now, ȝe <i>ser</i> jauntes semly, <i>quat</i> sey ȝe ? ȝe be full wetty men In þe law ; of ⁱ ȝe dethe of ⁱ Iesu I woll awysyð ^ſ be ; Ower soferyn ^ſ sesar þe soth mvst nedes know.	1249 1252
	Thys Iesu was a man of ⁱ grett vertu, And many wondyrs In <i>his</i> tyme he wrowth ; He was put to dethe be cawsys on ^ſ -tru,	1253
[leaf 124]	weche mater stekytt In my thowth ; & ȝe know well how he was to þe erth browth, wacchyd <i>with</i> knyghts of ⁱ grett aray.	1256
has risen again, and taken away Joseph of Arimathea.	He is resyn ^ſ agayn ^ſ , as be-fore he tawth, & Joseph of ⁱ baramatthe he hath takyn ^ſ away.	1260

[Primus] *serjant*.

soferyn Iuge, all þis is soth þat 3e sey ; 1261 The servants tell
But all þis mvst be curyd be sotylte, Pilate to report,
& sey how his dyspylles stollyn hym away ; in a letter to
And þis xall be þe answer, be þe asentt of me. 1264 Caesar, that
Jesus's disciples
stole his body.

secundus serjant.

so it is most lylly for to be ; 1265
yower covncell is good *and commendabyll* ;
so wryte hym a pystyll of specyallte,
& þat for vs xall be most prophytabyll. 1268

pylatt.

now, masengyr, In hast hether þou com ! 1269 Pilate bids his
on masage þou mvst, *with* ower wrytyng, messenger bear
to þe soferyn emperower of rome. his letter to the
but fryst þou xall go to herodes þe kyngt, Emperor, but
And sey how þat I send hym knowyngt first to tell
of crystes deth, how it hath byn wrowth. Herod about it.
I charge þa make no lettyngt 1272
tyll þis letter to þe emperower be browth. 1276

Nvncyus pylatus.

[leaf 124, back]

My Lord, In hast yower masage to spede 1277 The Messenger
On-to þat lordes of ryall renown, promises to
Dowth 3e nat, my lord, it xall be don In-dede ; make haste.
now hens woll I fast owte of þis town. 1280

Her goth þe masenger to Herodes.

[PART II. Scene 29.]

Part II. Scene 29.
King Herod's
Palace.

nvncyus.

Heyll ! soferyn kyngt onder crown ! 1281 Pilate's Mes-
þe pryns of þe law recummente to yower heynesse, senger shows his
& sendytt yow tydynges of crystes passon, letter to Herod.
As In þis wrytyngt doth expresse. 1284

Herodes.

¶ A ! be my trowth, now am I full of blys ! 1285
þes be mery tydynges þat þey have þus don !

Herod is glad of the news, and to be at one with Pilate. now certes I am glad of þis;
for now ar we frendes, þat afore wher fon. 1288
hold a reward, masenger, þat thow wer gon,
& recummend me to my soferens grace;
shew hym I woll be as stedfast as ston,
ferr and nere, and In every place. 1292
Here goth þe Masenger to þe emperower.

Part II. Scene 30.
Rome.
The Emperor's
Palace.

[PART II. Scene 30.]

nvncys.

The Messenger greets the Emperor and gives him Pilate's letters. Heyll! be yow sofereyn, setting In solas! 1293
Heyll! worthy with-owtyn pere!
Heyll! goodly to gravnt all grace!
Heyll! emperower of þe word ferr and nere! 1296
soferyn, and it plese yower hye empyre, 1297
[leaf 125] I have browth yow wrytyng of grett a-prise,
wyche xall be pleseyng to yower desyre,
from pylatt yower hye Iustyce. 1300
He sentt yow word with lowly In-tent,
In ewery place he kepytt yower cummavndement,
as he is bovnð be his ofyce. 1303

emperower.

The Emperor orders his Judges to attend, and explain Pilate's letter. A, welcum masenger of grett plezeavns! 1304
þi wrytyng a-non lett me se!
my Iugges anon gyffe a-tendans,
To onderstond whatt þis wrytyng may be, 1307
wethyr it be good ar ony deversyte,
Or elles natt for myn awayll;
Declare me þis In all þe hast. 1310

provost.

The Provost says syr, þe sentelles¹ we woll dyscus, 1311
& it plese yower hye exseleyns,
the In-tentt of þis pystull is þus:
pylatt recummendytt to yower presens, 1314
And of a prophett is þe sentelles,¹

¹ I read sentens.

whos name was callyd *Iesus*.

He is putt to dethe *with vyolens*,

for he chalyngyd to be kyng^t of *Iewys*;

perfor he was crucyfied to ded^t,

And synⁿ was beryyd^t, as þey thowth resonⁿ;

also he cleymyd hym-sylf sonⁿ of þe godhed^t.

þe therd nygth he was stollynⁿ away *with treson*),

with his desypylles þat to hym had dyleccyon),

so *with hym* away þey zode.

I merveyll how þey ded *with þe bodyys corrupcyon*;

I trow þey wer fed *with a froward fode*.

who was
crucified
because he
claimed to be
King of the
Jews,

1318

1319

1322

1323

[leaf 125, back]
and whose body
was stolen by
his Disciples.

Imperator.

crafty was þer connyng^t, þe soth for to seynⁿ.

thys pystyll I wyll kepe *with me yf I can*;

also I wyll have cronekyllid þe 3er^t and þe reynne,

þat never xall be for-gott, who-so loke þer-on.

masengyr^t, owt of þis townⁿ *with a rage*!

Hold þis gold to þi wage,

mery for to make.

1327

1330

1333

The Emperor
says the fact
shall be
chronicled.

nvnecyus.

fare-well, my lord of grett renownⁿ,

for owt of townⁿ my way I take.

1335

*Here entyr mawdleyne with hyr dysypyll, þus
seyynge.*

[PART II. Scene 31.]

mavdlyn.

Part II. Scene 31.
Jerusalem.

A! now I remembyr my lord þat put was to ded^t

with þe Iewys, with-owttyn gyltt or tresonⁿ:

þe therd nygth he ros be þe myth of his godhed^t;

vp-on þe sonday had his gloryus resurrexcyonⁿ;

And now is þe tyme past of his gloryus asencyonⁿ;

He steyyd to hevynⁿ, and þer he is kyng^t:

A! his grett kendnesse may natt fro my mencyonⁿ.

¶ of Alle maner tongges he 3af vs knowyng^t,

for to vndyrstond^t every langwage;

Now have þe dysyllpylles take þer passage

1336

1339

1343

1344

Mary Magdalene
speaks of
Christ's death
and resurrec-
tion,

and the Gift of
Tongues.
His disciples
have gone
abroad to
preach the
Gospel.
[leaf 126]

to dyvers contreys her *and* zondyr,
 to prech *and* teche of his hye damage :
 full ferr ar my brothyrn de-partyd asondyr. 1348

Part II. Scene 32.
 Heaven.

[PART II. Scene 32.]

Her xall hevyn opyne *and* Iesus xall shew [hymself.]

Iesus.

Jesus says he has rested in the Moon,	O, þe on-clipsyd sonne, tempyll of salamon!	1349
	In þe mone I restyd, þat never chonggyd goodnesse ;	
	In þe shep of noee, fles of Iudeon ;	
	she was my tapyrnakyll of grett nobyllnesse,	1352
	she was þe paleys of phebus brygthnesse,	
the vessel of Purity,	she was þe wessell of puer clennesse,	
	wher my godhed zaff my manhod myth,	
his Mother,	My blyssyd mother, of demvre femynyte	1356
	for mankynd, þe feynddes defens,	1357
Queen of Jeru- salem and Empress of Hell.	quewne of Iherusalem, þat heuenly cete,	
	empresse of hell, to make resystens.	
	she is þe precyus pyn full of ensens ;	1360
	the precyus synamver, þe body thorow to seche ;	
	she is þe mvske a-zens þe hertes of vyolens,	
	þe lentyll Ielopher a-zens þe cardyakylles wrech ;	1363
No tongue can express her goodness.	The goodnesse of my mother, no tong can expresse,	
	ne'r no clerke, of hyr, hyr loyys can wryth.	1365
	Butt now of my servantt I remembyr þe kennesse ;	
[leaf 126, back] He will send Raphael to bid Mary Magdalene go to Marcyll, and convert it.	with heuenly masage I cast me to vesyte,—	
	Raphaell, myn angell, In my syte ;—	1368
	to mary Mavdleynde decende In a whyle,	
	Byd her passe þe se be my myth,	
	And sey she xall converte þe land of marcyll.	1371

angelus.

O gloryus lord, I woll resortt 1372
 to shew your servant of yower grace.
 she xall labor for þat londes comfortt,
 from heuynesse þem to porchasse, 1375
 tunc decendet angelus.

[PART II. Scene 33.]

¶ Abasse þe novtt, mary, In þis place;
Ower lordes preceptt þou muſt full-ſyll,
to paſſe þe ſee In ſhortt ſpace
On-to þe lond of marcyll.
Kyng and quene converte xall 3e,
An i bnd a-mytyd as an holy apoſtyleſſe;
Alle þe lond xall be techyd alonly be the;
goddeſ lawys on-to hem 3e xall expreſſe.
þe-for haſt yow forth with gladneſſe,
goddeſ commavddement for to fullfyll.

1376 *Part II. Scene 33.*
Jerusalem.
Mary
Magdalene's
House.
The Angel
Raphael tells
Mary to go to
Marcyll, convert
the land, and be
an Apoſtoleſſ.

mari Mawdley.

[leaf 127]

He þat from my perſon vij dewlles mad to fle,
be vertu of hym alle thyng was wrowth;
to ſeke thoys pepyll I woll rydy be.
as þou haſt commavddytt, In vertv þey xall be browth.
¶ with þi grace, good lord, In deite,
Now to þe ſee I wyll me hy,
ſum ſheppyng to aſſpy.
Now ſpede me, lord, In eternall glory!
now be my ſpede, allmyty trenite!

1386 She ſays ſhe is
ready to go,
and ſtarts to
find a ſhip to
ſail in.
1390
1394

[PART II. Scene 34.]

Here xall entyre a ſhypp with a mery ſong.

Part II. Scene 34.
Coaſt of Judea.

ſhep-man.

ſtryke! ſkryke! lett fall an aukyr to grownd!
Her is a fayer haven to ſe!
connyngly In, loke þat ye ſownd;
I hope good harbarow have xal wee!
loke þat we have drynke, boy þou.

1395 The Shipman
bids his men
anchor,
1398
1399

boy.

I may natt for ſlep, I make god a wow;
þou xall a-byde ytte, and þou wer my ſyer.

1401

ſhepman.

why, boy, we ar rydy to go to dyners.
xall we no mete have?

1402 and aſks his boy
for their dinner.

[leaf 127, back]

boy.

The Boy declares
he can't get the
dinner, he's so
bad with the
cramp;

Natt for me be of^t good chyer,
thowe ye be sor hongord tyll 3e rave, 1405
I tell yow pleny be-forⁿ; 1406
for swyche a cramp on^d me sett is,
I am^d a poynt to fare þe worse;
I ly and wryng^t tyll I pysse,
And am^d a poyntt to be for-lorn^d. 1410

þe master.

now, boy, whatt woll þe þis seyll? 1411

boy.

but a fair
damsel's coming
to help him.

Nothyng^t butt a fayer damsell;
she shold^t help me, I know it well,
Ar elles I may rue þe tyme þat I was born^d. 1414

þe master.

Be my trowth, syr boye, 3e xal be sped^t; 1415
I wyll hyr bryng^t on^d-to yower bed;
now xall þou lern^d a damsell to wed,
she wyll nat kysse þe on^d skorn^d. 1418

The Shipman
beats the boy.

bete hym.

þe boy.

A skorn^d, no, no, I fynd it herne^t! 1419
the dewlle of^t hell motte þe brest^t,
for all my corage is now cast^t;
alasse! I am^d for-lorn^d! 1422

mav[d]leyn.

Master of^t þe shepe, a word with the. 1423

[leaf 128]

master.

The Master tells
Mary Magdalene

All redy, fayer woman, whatt wol 3e? 1424

mary [maudleyn.]

of^t whence is thys shep? tell 3e me;
and yf^t 3e seyle with-in a whyle. 1426

master.

that his ship
sails at once to
Marcylle.

We woll seyle þis same day, 1427
yf^t þe wynd be to ower pay.

þis shep þat I of sey,
is of þe lond of marcyll. 1430

Mary [maudleyn.]

syr, may I natt *with* yow sayle? 1431
& 3e xall have for yower awayle.

master.

Of sheppynge þe xall natt faylle; They sail,
for vs þe wynd is good *and* saffe. 1434
yond þer is þe lond of torke, see Turkey
I wher full loth for to lye.

now xall þe shep-men syng.

of þis cors we thar nat a-baffe, 1437
yender is þe lond of satyllye. 1438 *and Satalye,*

¶ I stryk! be-ware of sond!

cast a led, & In vs gyde!

of marcyll, þis is þe kyngges lond. 1441 *and land Mary
Magdalene at
Marcylle.*
go a lond, þow fayer woman, þis tyde,
to þe kyngges place; yonder may 3e se.
sett of, sett of from lond!

þe boy.

[leaf 128, back]

All redy, master, at thyn hand. 1445

Her goth þe shep owt of þe place.

Mary [Maudleyn.]

O Iesu! þi mellyfluos name 1446

Mott be worcheppyd *with* reverens!

lord! gravnt me vyclore a-3ens þe fyndes flame,
And yn þi lawys gyf þis pepyll credens. 1449

I wyll resortt be grett conveyens, 1450

On his presens I wyll draw ner

of my lordes lawys to she[w] þe sentens,
bothe of his godhed *and* of his power. 1453

Here xall mary entyr be-fore þe kynges.

[PART II. Scene 35.]

Now, þe hye kyng crist, mannes redempcyon, 1454
mote save yow, ser kyng, regnyng In equite,

Part II. Scene 35.
Marcylle,
The King's
Palace.

She prays Christ
to grant her
power to show
forth his
Godhead.

Mary Magdalene
in Jesus's name
begs the King of
Marcylle to let
her dwell there.

& mote gydde yow yow þe [way] toward sauasyon),
Iesu, þe son of þe mythy trenite,
That was, *and* is, *and* ever xall be, 1458
for mannes sowle þe reformacyon;
In his name, lord, I be-seche þe,
with-In þi lond to have my macyon). 1461

rex [King of Marcylle.]

[leaf 129]
The King abuses
Jesus and her,

Iesu! Iesu! *quat* deylye is hym)? þat? 1462
I defy þe *and* þyn a-penyon!
thow false lordeyn), I xal fell þe flatt!
who made the so hardy to make swych rebon)? 1465

mary.

syr, I com natt to þe for no decepcyon), 1466
But þat good lord crist hether me compassyð;
to receyve hys name, itt is yower refeccyon),
and þi forme of mysbele[*f*] be hym may be losyð. 1469

rex.

asks who Jesus
is,

And whatt is þat lord þat thow speke of her? 1470

Mary.

Id est salvator, yf thow wyll ler,
þe secunde person þat hell ded conqwar,
& þe son of þe father In trenyte. 1473

Rex.

of what power, And of whatt power is þat god þat 3e rehearse to me?

Mary

He mad hevyn *and* erth, lond *and* see,
and all þis he mad of nowthe. 1476

Rex.

woman, I pray 3e answer me. 1477

and how he was
made.

whatt mad god at þe fyrst be-gynnyng?
thys processe ondyrstonnd wol we,
that wold I lerne; Itt is my plesyng. 1480

[¹ MS. & *and* all.]

mary.

(Iesu, mercy!¹)

syr, I wyll declare al *and* sum,
 what from god fyrst ded procede :

He seyð, ' In principio erat *verbum*,'

& with þat he provyð his grett godhed ;

He mad heuen for ower spede,

wher-as he syth In trones hyee.

His mynysters next, as he save nede,

His angelus *and* archangylles all the compeny.

vp-on þe fyrst day god mad all þis,

as it was plezyng to his Intent.

on þe munday he wold natt mys

To make sonne, mone, *and* sterrys & þe fyrmament ;

The sonne to be-gynne his cors In þe oryent,

& ever labor with-owtyn werynesse,

& kepytt his covrs In-to þe occident.

The twysday, as I ondyrstond þis,

grett grace for vs he gan to In-cresse ;

þat day he satt vp-on wateris,

as was lykyng to his goodnesse,

As holy wrytt berytt wettnesse.

þat tyme he made both see *and* lond,

All þat werke of grett nobyll-nesse,

as it was plezyng to his gracyus sond.

On þe weddysday, ower lord of mythe

made more at his plezyng ;

fysche In flod, *and* fowle In flyth ;

And all þis was for ower hellpyng.

On the thorsday, þat nobyll kyng

mad dyverse bestes grett *and* smale ;

He yaff hem erth to ther fedying,

and bad hem cressyn be hylle *and* dale.

And on þe fryday, god mad man,

as it plezett his hynesse most,

1482 [leaf 129, back]

Mary tells the
King how God
created the
world. On
Sunday he
made the
Heavens,

1485

1489 Angels and
Archangels.

1490

1492 On Monday,
the sun, moon,
stars and sky.

1494

1497 On Tuesday he
sat on the
waters, and
made sea and
land.

1500

1501

1504

1505

[leaf 130]
On Wednesday
he made fish
and fowl.

1508

On Thursday
beasts.

1512

1513

On Friday, man,
in his own
likeness.

¹ 'Iesu mercy' is at the bottom of the page, in the margin.

after his own semelytude than,
 and 3af hem lyfe of þe holy gost. 1516

On Saturday, he
 blest his works
 and bad 'em
 multiply; and O[n] þe satyrday, as I tell canð,
 All his werkys he ganð to blysse;
 He bad them multiply *and* Incesse thanð,
 as it was plezyngⁱ to his worthynesse. 1520

on Sunday he
 rested. And on þe sonday, he ganð rest take, 1521
 as skryptur declarytt pleynð,
 þat al shold^r reverens make
 to hyr makar þat hem doth susteynð, 1524
 vp-on þe sonday to leuenð In his servyse,
 & hym alonly to serve, I tell yow pleynð. 1526

rex.

The King says
 his Gods did
 these things, Herke, woman, thow hast many resonnes grett; 1527
 I thyngk, on-to my goddes aperteynyngⁱ þey beth.
 but þou make me answer son, I xall þe frett,
 & cut þe tonge owt of þi heð. 1530

[leaf 130, back]

Mary.

syrr, yf I seyð amys, I woll retur[n] agaynð. 1531
 leve yower encomberowns ofⁱ perturbacyonð,
 & lett me know *what* yower goddes bynð,
 And how þey may save vs fromð trevbelacyon. 1534

rex.

and orders all to
 go to their
 Temple. Hens to þe tempyll þat we warð, 1535
 and þer xall thow se a solom synth.
 Com onð all, both lesse *and* more,
 thys day to se my goddes myth. 1538

Here goth þe Kynge *with all his a-tendavnt* to
 þe tempyll.

Part II. Scene 36.
 The Temple at
 Marcyll.

[PART II. Scene 36.]

Loke now, qwatt seyyst thow be þis synth? 1539
 How plezeavnttly þey stonð, se thow how!
 lord, I besech þi grett myth,
 speke to þis *chrisety*nð þat here sestt þou. 1542

The King of
 Marcyll prays
 his God to speak
 to Mary
 Magdalene. ¶ speke, god lord, speke! se how I do bow!

Herke, þou pryst! *quat* menytt all this?
 what! speke, good lord! speke! *what* eylytt þe now?
 speke, as thow artt bote of all blysse!

1546

prysbiter.

lord, he woll natt speke whyle *chriseten* her' is.

The God won't
 speak while a
 Christian's
 near.

Mary.

syr kyng, *and* it pleze yower gentyllnesse,
 gyff me lycens my prayors to make
 on-to my god In heven blysch,
 sum merakyll to shewyn for yower sake.

1548 Mary asks leave
 to try her God,

to show a
 miracle for the
 King's sake.

Rex.

pray þi fylle, tyll þen knees ake.

1552

mary.

Dominus, illuminacio mea, quem timebo!
Dominus, protecctor vite mee, a quo trepedabo!

She prays,

[leaf 131]

Here xal þe mament tremyll *and* quake.

and the Idol
 quakes.

Now, lord of lordes, to þi blyssyd name sanctificatt,
 most mekely my feyth I recummend.

1556

She prays again
 to God to show
 his power.

pott don þe pryd of mamentes violatt!

lord, to þi lover þi goodnesse descend;

1558

lett natt þer pryd to þi poste pretend,

wher-as is rehersyd þi hye name Ihesus.

good lord, my preor I feythfully send;

Lord, þi rythwysnesse here dyscus!

1562

**Here xall comme a clowd frome hevene, *and* sett
 þe tempyl One a fyre, *and* þe pryst *and* þe cler[k]
 xallsynke; *and* þekyng gothe home, þus seyyng,**

The Temple is
 set on fire,
 and the Priest
 sinks.

[Rex.]

A! owzt! for angur I an þus deludyd.

1563 [leaf 131, back]

I wyll be-wreke my cruell tene.

alas! *with-In* my-sylfe I an concludytt.

þou woman, comme hether *and* wete whatt I mene;

My wyff *and* I to-gether many zerys have byn,

& never myth be conceyvyd *with* chyl,

1568

The King tells
 Mary that if
 she can make
 his wife with
 child,

DIGBY MYST.

1

he'll obey her yf þou for þis canst fynd a mene,
God. I wyll a-bey þi god, and to hym be meke and myld. 1570

Mary.

Now, syr, synð þou seyst so, 1571
to my lord I pr[a]ye with reythfull bone;
be-leve In hym and In no mo,
& I hope she xall be conceyvyð sone. 1574

Rex.

Now he is sick, A-woyð, awayð, I wax all seke, 1575
and will go to
bed. I wyll to bed þis same tyde.
I am so wexyd with 3enð sueke,
þat hath ner' to deth me dyth. 1578

**Here þe Kynge goth to bed In hast, and mary goth
In-to an olde logge with-owt þe gate, þus seyynge.**

mary.

Mary prays to Now, cryst, my creatur, me conserve and kepe, 1579
Christ to send
her food and
drink. þat I be natt confunddyd with þis reddure!
for hungor' and thurst, to þe I wepe;
lord, demene me with mesuer! 1582
as þou savydyst daniell from þe lyounes rigur,
Be abacuk þi masengyr', relevyd with sustynovns,
good lord, so hellpe me and sokore,
lord, as ittis þi hye plezeawñs. 1586

*Part II. Scene 37.
Heaven; then,
outside Marcylls
Palace.*

[PART II. Scene 37.]

Iesus.

My grace xall grow, and donð decend 1587
to mary my lover, þat to me doth call,
Hyr assatt for to a-mend;
she xall be relevyð with sustinons corporall. 1590
now, awngelus, dyssend to hyr In especyall,
And lede hyr to þe prynssys chambyr ryth.
bed hyr axke of his good be weyss pacyfycal;
and goo yow be-fore hyr with reverent lyth. 1594

*Iesus bids
Angels feed
Mary, and take
her to the
King's chamber.*

Primus angelus.

Blyssyd lord, In þi syth
we dyssend on-to mary.

1595 The Angels
come down

ij^{us} angelus.

We dyssend from þower blysse bryth;
On-to þower cummavndement we aplye.

1598 to Mary Mag
dalene,

Tunc dissenditt angelus.**primus dyxit.**

mary, ower lord wyll comfortt yow send:
he bad, to þe kyngⁱ ye xuld take þe waye,
hym to a-say, yf he woll condesend;
as he is slepyngⁱ, hem to a-saye.

1599

and tell her that
Jesus bids her
go to the King
of Marcyll,

1602

ij^{us} angelus.

Byd hym releve yow to goddes pay,
And we xal go be-fore yow with solem lyth;
In a mentyll of whyte xall be ower araye;
The dores xall opyn a-þens vs be ryth.

1603

[leaf 132]

while they walk
before her with
lights,
clad in mantles
of white,

1606

Mary.

O, gracyus god, now I vndyrstond!
thys clothynge of whyte is tokenynge of mekenesse.
now, gracyus lord, I woll natt wond,
þower preseptt to obbey with lowlynesse.

1607

tokens of meek-
ness.

1610

Mary will obey.

Here goth mary, with þe angelus be-fore hyre, to
þe Kyngges bed, with lythys berynge, þus seyyng
mary.

[PART II. Scene 38.]**[Mary.]**

thow froward Kyngⁱ, trobelows and wood,
that hast at þi wyll all worddes wele,
Depart with me with sum of þi good,
that am In hongor, threst, and cold!
god hath þe sent warnyngys felle;
I rede þe torne, and amend þi mood;
Be-ware of þi lewdnesse, for þi own he!e!
And thow qwen, tvrne from þi good.

1611

Part II. Scene 38.
Marcylle. The
King's Palacc.

Mary bids the
King share some
of his goods
with her,
and turn from
his evil ways.

1614

1618

She warns the
Queen too,
and puts on the
Angel's garment.

Here mari woodyt; and þe angyll and mary
chong[e] hyr clotheynge, þus seyyng þe Kyng^e.

[Kyng.]

The King of
Marcylle
[leaf 132, back] A! þis day is com! I am mery *and* glad; 1619
The son is vp, *and* shynyth bryth.
says that in his
sleep a fair A mervelows shewyng, In my slep I had, 1622
Woman in
white, That sore me trobelyd, þis same nyth :
A fayer woman I saw In my syth,
All In whyte was she cladd;
led by an angel,
appeard to
him, Led she was *with* an angyl bryth,
to me she spake *with* wordes sad. 1626

regina [The Queen of Marcylle.]

I trow, from good þat þey wer' sentt; 1627
In ower hartes we may have dowte;
I wentt ower chambyr shold a brent,
for þe lyth þat þer was all a-bowth. 1630
to vs she spake wordes of dred,
and, as the
Queen adds,
bade them help
the needy with
their goods. that we xuld help þem þat haue nede,
with ower godes, so god ded byd,
I tell yow *with*-owtyn dowthe. 1634

rex.

Now, semely wyff, 3e sey ryth well. 1635
A knyth a-non *with*-owtyn delay!
The King sends
a knight to
fetch the
Woman. now, as þou hast byn trew as styll,
goo fett þat woman be-fore me þis daye. 1638

Miles.

my sovereyn lord, I take þe waye; 1639
she xall com at ower pleseawns.
yower sovereyn wyll I wyll goo saye,
ittis almesse hyr to a-wawns. 1642
[leaf 133] thunc transiunt miles ad mariam.

[PART II. Scene 39.]

Part II. Scene 39.
Marcyll. Outside the Palace;
then, inside.

sped well, good woman! I am to þe sentt, 1643
yow for to speke *with* þe Kyng.

Maria.

gladly, *ser*, at hys Intentt,
I comme at his owne plezeyng.

1646 Mary comes
gladly.

Tunc transytt maria ad regem.

The mythe *and* þe powere of þe heye trenyte,
the wysdom of þe son, mott governe yow In ryth!
the Holy gost mott *with* yow be!

1647 Mary greets
the King,

what is yowre wyll? sey me In sythe.

1650 and asks what
he wants.

Rex.

thow fayer woman, ittis my delyth,
þe to refresch is myn Intentt,
with mete *and* mony, *and* clothys for þe nyth,
And *with* swych grace as god hathe me lentt.

1651 He says,

to give her food
and money.

1654

Maria.

Than fullfyll 3e goddes cummavndement,
pore folk In mysch[ef], þem to susteyn.

1655 Mary bids him
help the poor,

Rex.

Now, blyssyd woman, reherse here presentt,
the Ioyys of yower lord In heven.

1658

Mary.

¶ A! blyssyd þe ower, *and* blyssyd be þe tyme,
þat to goddes lawys 3e wyll gyff credens,
to yower selfe 3e make a glad pryme
A-3ens þe fenddes Malycyows violens.
from god a-bove, comit þe In-fluens,
Be þe Holy gost In-to þi brest sentt down,
for to restore þi of-fens;
þi sowle to bryng to ewerlastyng salvacyon.
Thy wyffe, she is grett *with* chylde;
Lyke as þou desyerst, þou hast þi bone.

1659 and blesses the
time in which
he turnd to
God,

1662

[leaf 183, back]

1663

She tells him his
wife is great
with child.

1668

Regina.

A! 3e! I felytt ster In my wombe vp *and* down;
I am glad I have þe In presens.
O blyssyd womman, rote of ower savacyon,
þi god woll I worshep *with* dew reverens.

1669 The Queen feels
the child quick
within her.

1672

Rex.

The King asks
Mary her name, Now, fayer womman, sey me þe sentens, 1673
I be-seche þe, whatt is þi name?

Mary.

ser, a-zens þat I make no resystens,
Mary mavdleyñ with-owtyn blame. 1676

rex.

and thanks her, O! blyssyd mary, ryth well is me 1677
þat ewer I have abedyn þis daye.
now thanke I þi god, and specyally 3e,
And so xall I do whyle I leve may. 1680

mary.

3e xall thankytt peter, my master, with-owt delay. 1681
He is þi frend, stedfast and cler;
[leaf 134] To allmythy god he halp me pray,
and he xall crestyn yow from þe fynddes power, 1684
In þe syth of god an hye.

rex.

now suerly 3e answer me to my pay;
I am ryth glad of þis tyddynges.
and gives her
possession of
all his goods, Butt, mary, In all my goodes I sese yow þis day, 1688
for to byñ at yower gydyng,
to do what she
likes with till
he comes home
from being bap-
tizd by St. Peter. And þem to rewlyn at yower plezeyng' 1690
Tyll þat I comme hom a-gayñ.
I wyll axke of yow neythyr lond nor rekynyng',
But I here delever yow power' pleyn. 1693

regina.

Now, worshepful lord, of a bone I yow pray, 1694
And it be plezeyng' to yower hye dygnite.

Rex.

Madam, yower dysyer' on-to me say.
what bone is þat 3e desyer' of me? 1697

regina.

Now, worshepful sovereign, In eche degre, 1698 The Queen begs
þat I may with yow goo, that she may go
A crestyn womman made to be. with him.
gracyus lord, it may be soo. 1701

Rex.

A-las! þe wyttes of women, how þey byn wyllð! The King dis-
And þer-of fallytt many a chance. suades his wife
A! why desyer it? and yow ar with chylð. 1704 [leaf 134, back]
from going.

regina.

A! my sovereign, I am knett In care, 1705
but 3e consedyr now þat I crave;
for all þe lowys þat ever ware, She begs him
be-hynd yow þat 3e me nat leve. 1708 not to leave her
behind.

Rex.

wyff, syn þat 3e woll take þis wey of pryse, 1709 and he agrees to
þerto can I no more seyn; take her.
now, Iesu be ower gyd, þat is hye Iustyce,
And þis blyssyð womman, mary mavgley n! 1712

Mary.

syth 3e ar consentyd to þat dede, 1713
the blyssyng of god gyff to yow wyll I;
He xall save yow from all dred, Mary blesses
In nomine patrys, et filij, et spiritus sancti. amen! 1716 them.

Ett tunc navis venit In placeam, et navta dicit.

[PART II. Scene 40.]

Part II, Scene 40.
Marcylle shore.

[Navta.]

Loke forth, grobbe, my knave, 1717
& tell me quat tydynges þou have,
& yf þou a-spye any lond. 1719

boy.

In-to þe shrowdes I woll me hye. The Shipman's
be my fythe, a castell I aspye, boy Grobbe
& as I ondyrstond. 1722 sees a Castle.

navta.

The ship arrives
at Marcyllle,
sett þer-with, yf we mown), 1723
for I wott itt is a havyn town)
þat stondyt vp-on a strond. 1725

Ett tunce transitt rex ad navem, et dicit rex.

[leaf 135]

[Rex. The King of Marcyllle.]

and the King How, good man, of whens is þat shep? 1726
I pray 3e ser, tell þou me.

navta.

ser, as for þat, I take no kepe;
for qwat cavse enquire 3e? 1729

rex.

wants to sail
off in her. for cavsys of nede, seyle wold we; 1730
ryth fayn we wold ower byn).

navta.

The Shipman
suggests that
he's stolen some
man's wife,
and wants to
carry her away;
3ee, butt me thynkytt, so mote I the,
so hastely to passe, yower spendyng is thyn). 1733
I trow, be my lyfe, 1734
þou hast stollyn sum mannes wyffe;
þou woldyst lede hyr owt of lond. 1736
never-þe-les, so god me save,
lett se whatt I xall¹ have,
or elles I woll nat wend. 1739

rex.

but, for 10 marks,
he agrees to
take the King
and Queen to
the Holy Land. Ten marke I wyll 3e gyff,
yf þou wyll set me vp at þe cleyff
In þe holy lond. 1742

navta.

set of, boy, In-to þe floð! 1743

boy.

I xall, master, þe wynd is good;
Hens þat we wer. 1745

lamentando regina.

[¹ MS. xall xall.]

[PART II. Scene 41.]

[Regina.]

*Part II. Scene 41.
At sea. A rock
on an island. The
Holy Land.*

A! Lady! helpp In þis nede,
þat In þis floð we drench natt.
O blyssyd lady! for-ȝete me nowth!
A! mary, mary, flower of wommanned!

1746

1748 The Queen of
Marcylle calls
on Mary to help
her.

[leaf 185, back]

Rex.

a! My dere wyffe! no dred ȝe have,
butt trost In mary mavdleyñ,
And she from perelles xall vs save;
to god for vs she woll prayyn.

1750

1755

regina.

A! dere hosbond, thynk on me,
& save yower sylfe as long as ȝe may;
for trewly itt wyll no other-wyse be;
full sör my hart it makytt þis day.

1754

1757

A! þe chylð þat be-twyx my sydes lay,
þe wyche was conseyyd on me be ryth!

She is in child-
birth,

Alas! þat wommannes help is away;
an hevy departyng is be-twyx vs In syth;
for now departe wee.

1761

for de-fawte of wommen here In my nede,
deth my body makyth to sprede.

1763 and having no
woman's help,

now, mary mavdleyñ, my sowle lede!

In manus tuas, domine!

1766 commits her
soul to God,
and dies.

Rex.

Alas, my wyff is ded!
alas! þis is a carefull chans!
so xall my chylð, I am a-dred,
& for defawth of sustynouns.
good lord, þi grace gravnte to me!
A chylð be-twen vs of Increse,
an it is mother-les!
Help me, my sorow for to relese,
yf þi wyl it be!

1767 The King
laments his
wife's death,

1770

1771 and prays God
to keep his child
[leaf 186]
alive.

1775

navta.

benedicite, benedicite ! 1776

The storm
increases.

quat wethyr may þis be ?

ower mast woll all a-sondyr. 1778

boy.

The men want
to throw the
Queen's corpse
overboard.

Master, I þer-to ley myn ere ; 1779

it is for þis dedð body þat we bere ;

cast hyr owt, or elles we synke ond[yr.] 1781

make redy for to cast hyr owt.

Rex.

nay, for goddes sake, do natt so ! 1782

& 3e wyll hyr In-to þe se cast,

The King begs
them to put it
and his child on
a rock.

gyntyll seres, for my love do.

3endyr is a roch In þe west : 1785

as ley hyr þer-ond all a-bove,

and my chylð hyr by. 1787

navta.

as þer-to I a-sent well. 1788

& she were owt of þe wessell,

all we xuld stond þe more In hele,

I sey yow werely. 1791

Rex.

The corpse and
child are laid
there,

ly here, wyff, and chylð þe by. 1792

blyssyd mavdleynd, be hyr rede !

with terys wepyng, and grett cavse why,

and the King
kisses them.

I kysse yow both In þis sted. 1795

now woll I pray to mary myld

to be þer gyde her'. 1797

tunc remigat a montem, et navta dicit.

[leaf 136, back]

[Navta].

The ship reaches
the Holy Land.

pay now, ser, and goo to londð, 1798

for here is þe portt 3af I ondyrstonð,

ley downð my pay In my hondð,

& be-lyve go me fro. 1801

ex.

I gravnt þe, *ser*, so god me save.
 lo, here is all þi connownt,
 all-redy þou xall it have,
 and a marke more þan þi gravnt.
 & þou page, for þi good obedyentt,
 I gyff yow be-syde yower styntt,
 Eche of yow a marke for yower wage.

1802 The King of
 Marcyll pays
 the Shipman
 and his Boy,
 a mark each
 extra.

1805

1806

1808

nawta.

now he þat madþ bothe day *and* nyth,
 He sped yow In yower ryth,
 well to go on yower passage!

1809

1811

[PART II. Scene 42.]

Part II. Scene 42.
 Jerusal^m.

peter.

now all creaturs vp-on moldþ,
 þat byn of crystes creacyon,
 to worchep Iesu þey ar be-holdþ,
 nor never a-zens hym to make waryacyon.

1812 St. Peter says
 that all folk are
 bound to wor-
 ship Jesus.

1815

rex [The King of Marcyll.]

ser, feythfully I be-seche yow þis daye;
 wher peter þe apostull is, wete woldþ I.

1816 The King of
 Marcyll asks
 for Peter,

peter.

ittis I, syr, *with*-owt delay;
 of yower askyng tell me qwy.

1819

rex.

ser, þe soth I xall yow seyn,
 and tell yow myn Intentt *with*-In a whyle.
 þer is a woman hyth mary mavidleyn,
 þat hether hath laberyd me owt of *mercyll*;
 on-to þe wyche woman I thynk no gyle,—
 and þis pylgramage cavsyd me to take.
 I woll tell yow more of þe style,
 for to crestyn me from wo *and* wrake.

1820

[leaf 137]

1823

and says that
 Mary Magdalene
 has sent him to

1827 be baptizd by
 Peter.

peter.

O, blyssyd be þe tyme þat 3e ar' falle to grace, 1828
 & 3e wyll kepe yower be-leve after my techeyng,
 & alle-only for-sake þe fynd saternas,
 the commavndme[n]ttes of god to have In kepyng.

rex.

The King of
 Marcyll de-
 clares his belief
 in the Trinity,

for-soth, I be-leve In þe father, þat is of all wyldyng,
 And In þe son, Iesu Cryst, 1833
 also In þe holy gost, his grace to vs spredyng.

Christ's death
 and uprising,

I be-leve In crystes deth and his vprysyng. 1835

Petryr.

ser, þan whatt axke 3e ? 1836

Rex.

and prays Peter
 to baptize him.

Holy father, bapty[n], for charyte,
 Me to save In eche degre
 from þe fyndes bond. 1839

petryr.

In þe name of þe trenite, 1840
 with þis water I baptyse 3e,
 þat þou mayst strong be,
 A-3en þe fynd to stond. 1843

Tunc aspargit illum cum aqua.

[leaf 137, back]

rex.

A ! holy fathyr, how my hart wyll be sor, 1844
 of cummav[n]ddementt and 3e declare nat þe sentens.

petryr.

syr, dayly 3e xall labor¹ more and more,
 tyll þat 3e have very experyens ; 1847
 with me xall 3e wall² to have more eloquens, 1848
 & goo vesyte þe stacyons by and by ;
 to nazareth and bedlem goo with delygens,
 & be yower own In-speccyon yower feyth to edyfy. 1851

and bids the
 King visit the
 Stacions and go
 to Nazareth and
 Bethlehem.

[¹ MS. labor.] [² P dwell: wall is to well, flow.]

Rex.

now, holy father, derevorthy *and* dere,
 mynⁿ Intent^t now know 3e,
 ittis gonⁿ full to 3ere,
 þat I cam to yow ower^t þe se,
 crystes servont *and* yower to be,
 & þe lave¹ of^t hymⁿ ever to fulfyll.
 now woll I honⁿ In-to my contre.
 yower pver^t blyssynd, gravnt vs tylle,
 þat, feythfully I crave.

1852 The King of
 Marcyll says
 1855
 1856
 [1 lawe]
 he will go home.
 1860

petrus.

now In þe name of^t Iesu,
 Cum patre et *sancto* speritu,
 He kepe þe *and* save!
 et tunc rex transit ad navem, et dicit rex.

Peter gives him
 his blessing.
 1863

[PART II. Scene 43.]

[Rex.]

Hold^t ner, shepman, hold, hold!
 ser, 3endyr is onⁿ callyd^t after cold^t.

Part II. Scene 43.
 The Holy Land
 Shore
 1864 The King of
 Marcyll sees his

boy.

ser, 3endyr is onⁿ callyd^t after cold^t.

navta.

A, ser! I ken yow of^t old^t.
 be my trowth, 3e be welcum to me.

old Shipman,
 1867

Rex.

now, gentyll marraner^t, I þe pray,
 what-so-ewer þat I pay,
 In all þe hast þat 3e may,
 Help me ower þe se.

[leaf 138]
 1868 and asks him to
 take him back
 to Marcyll.
 1871

navta.

In good soth we bynⁿ a-tenddawnt^t;
 gladly 3e xall have yower gravnt^t.
 with-owtynⁿ ony connownt^t.
 comme In, In goddes name!

1872 The Shipman
 gladly agrees,
 1875

and tells Grobbe grobbe, boy! þe wynd is nør west! 1876
 to haul up the sail. fast a-bowth þe seyle cast!
 rere vp þe seyll In all þe hast,
 as well as þou can. 1879
et tunc navis venit ad-circa placeam: rex dicit.

*Part II. Scene 44.
 At sea The
 Rock. Marcyll
 strand.*

[PART II. Scene 44.]

[Rex.]

master of þe shyp, cast forth yower yee! 1880
 They see the me thynkyt þe rokke I gyn to a-spye.
 Rock blyssyd master, 3ether vs gye;
 I xall qwytt yower mede. 1883

navta.

I feyth it is þe same ston 1884
 where they laid þat yower wyff lyeth vp-on);
 the Queen's corpse, with her ye xall be þer even a-non,
 child. werely Indede. 1887

[leaf 138, back]

Rex.

The King sees O þou myty lord of heven region, 1888
 his babe all 3endyr is my babe of myn own nature,
 sound, preservyd and keptt from all corrupcyon!

blyssyd be þat lord þat þe dothe socur, 1891
 and his wife too. And my wyff lyeth her fayer and puer!

fayer and cler is hur color to se!
 a! good lord, yower grace with vs Indure, 1894

My wyvys lyfe for to illumyn. 1895
 A, blyssyd be þat puer vergyn,

from grevos slepe she gynnytt revyve!
 She awakes from her trance, A! þe sonne of grace on vs doth shynne!

now blyssyd be god, I se my wyff a-lyve! 1899

regina.

O vergo salutata, for ower savacyon! 1900
 and blesses Mary Magdalene
 for saving her, O pulcra et casta, cum of nobyll alyavns!

O almyty maydyn, ower sowlys confortacyon!
 O demvr mavdyn, my bodyys sustynavns! 1903

- þou hast wr[a]ppyd vs In wele from all waryawns, 1904 and for taking
 & led me *with* my lord I[n]-to þe holy lond. her with her
 I am baptysyd, as ye ar, be maryvs gyddavns, the Holy Land,
 oft sent petyrys holy hand. 1907 letting her be
 I sve þe blyssyd crosse þat cryst shed on his precyvs see Christ's
 blod; 1908 Cross and
 Sepulchre,
 His blyssyd sepulcur also se I;
 whe[r]for, good hosbond, be mery In mode,
 for I have gon þe stacyounes by *and* by. 1911 and go the
 Stacions.

Rex.

- I thanke it, Iesu, *with* hart on hye; 1912 The King
 now have I my wyf *and* my chyld both. thanks Jesus,
 I thankytt, mavdley[n] *and* ower lady, and Mary
 & ever shall do *with*-owtyn othe. 1915 Magdalene.

et tunc remigant a monte, et navta dicit.

[Navta.]

[leaf 139]

- Now ar 3e past all perelle; 1916
 Her is þe lond of mercylle!
 now goo a lond, ser, whan 3e wyll, The King and
 I pr[a]ye yow for my sake. 1919 Queen reach
 Marcylle,

rex.

- godamercy, Ientyll marraner! 1920 pay the Ship-
 Her is x ti of nobylles cler, man £10, and go
 And euer þi frynd both ferre *and* ner; ashore.
 cryst save þe from wo *and* wrake! 1923

*Here goth the shep owjt of the place, and mavd-
 [ley[n]] seyth.*

[PART II. Scene 45.]

Part II. Scene 45.

[Mary Maudleyn.]

- o, dere fryndes! be In hart stabyll, 1924 Mary Magdalene
 & [thynk] how dere, cryst hathe yow bowth! exhorts the folk
 A-3ens god be nothyng vereabyll; to be steadfast,
 thynk how he mad all thyng of nowth. 1927
 thow yow In poverte sumtyme be browth,
 [y]itte be In charyte both nyth *and* day, and bear their
 troubles
 patiently,

for Poverty is God's house. for þey byn blyssyd þat so byn sowth,
for pauptas est domum Dei; 1931

Blessed are the meek, god blyssyt alle þo þat byn meke *and* good,
& he blyssyd all þo þat wepe for synne.

and the feeders of the hungry. þey be blyssyd þat þe hungor *and* þe thorsty gyff fode,
þey be blessyd þat byn mercyfull a-ȝen wrecched men, 1936

They who destroy sin are the Children of Life. þey byn blyssyd þat byn dysstroccyon of synne, 1936
thes byn callyd þe chyldyren of lyfe,

leaf 139, back] On-to þe wyche blysse bryngt both yow *and* me,
that for vs dyd on þe rode tre. amen. 1939

The King and Queen kneel down before **Here xall þe kyng *and* þe quene knele doun : rex dicit.**

[The King of Marcyll.]

Mary Magdalene and hail her as their help Heyll be þou, mary ! ower lord is *with* the ! 1940
the helth of ower sowles *and* repast contemplatyff !
Heyll, tabyrnakyll of þe blyssyd trenite !
Heyll, covnfortabyll sokor for man *and* wyff ! 1943

Regina.

and the savor of the Queen and her boy. Heyll þou chosyn *and* chast of wommen alon ! 1944
it passyt my wett to tell þi nobyllnesse !
þou relevyst me *and* my chylt on þe rokke of ston,
& also savyd vs be þi hye holynesse. 1947

Mary.

Mary welcomes them, welcum hom, prynse *and* prynsses bothe ! 1948
welcum hom, yong prynsse of dēw *and* ryth !
welcum hom to your own erylage *with*-owt othe,
and to alle yower pepyll present In syth ! 1951

and says they have become God's own knights. now ar ȝe be-cum goddes own knyght, 1952
for sowle helth salve ded ȝe seche,
In hon þe holy gost hath take resedens,
& drevyn a-syde all þe deseptyon of wreche ; 1955
& now have ȝe a knowle[ge] of þe sentens,
How ȝe xall com on-to grace.
She gives the King back his goods. but now In yower godes a-ȝen I do yow sese ;
[leaf 140] I trost I have governyd þem to yower hertes ese ; 1959

now woll I labor forth, god^t to plese, 1960 Mary Magdalene
more gostly strenkth me to purchase.

rex.

O, blyssyd^t mary, to comprehend, 1962 is askt by the
Ower swete sokor, onⁿ vs have pete! King and Queen

regina.

To departe fromⁿ vs why shold^t 3e pretende? not to leave
O blyssyd lady, putt vs nat to þat poverté! 1965 them.

Mary.

Of^t yow *and* yowers I wyll have rememberavns, 1966
& dayly [y]ower bede woman for to be, She promises to
þat alle wyckydnesse fromⁿ yow may have deleverans, pray for them;
In quiet *and* rest^t þat leve may 3e. 1969

rex.

now tnanne, yower puer^t blyssyng^t gravnt vs tylle!

mari.

The blyssynⁿ of^t god^t mott yow fulfyll! 1971 she blesses
ille vos benedicatt, qui sene¹ fine vivit^t et regnat! them,

Her goth mary In-to þe wyldyrnesse, and þus and then goes
seyyng Rex. into the Wilder-
ness.

Rex.

A! we may syynⁿ *and* wepynⁿ also, 1973 The King and
þat we have for-gonⁿ þis lady fre; Queen of
it brynggytt my hart In care *and* woo, Marcylle weep
þe whech ower gydde *and* governor shold^t a be. 1976 at Mary's going.

Regina.

þat doth perswade all my ble, 1977
þat swete sypresse þat she wold^t so;
In me restytt neyther game nor gle,
that she wold^t fromⁿ owere presens goo. 1980 [leaf 140, back]

Rex.

now of^t hyr goyng^t I amⁿ nothyng^t glad^t, 1981 The King
But my londdes to gyddyn I mvst a-plye: resolves to guide
his folk.

[¹ for sine.]

Lyke as *sancte peter* me badde,
 The King of Chyrchys In cetyys I woll edyfyē, 1984
Marcyllie will & who-so a-3ens ower feyth woll repleye,
build churches, I woll ponysch [s]wych personnes with perplyxcyon;
 punish heretics, Mahond^e and his lawys I defye. 1987
 A! hys pryde owt of my love xall have polucyon,
 and give him- & holle on-to Iesu I me be-take. 1989
 self wholly to
 Jesus.

Part II. Scene 46.
 The Wilderness.

[Part II. Scene 46.]

Mari In herimo.

In þis deserte abydyn^e wyll wee; 1990
 My sowle from synne for to save,
 Mary Magdalene I wyll ever abyte me with humelyte,
resolves to lve & put me In pacyens, my lord^e for to love; 1993
in humility, In charyte my werkes I woll grave,
 and charity, And In abstynens all dayys of my lyfe.
 and abstinence, Thus my concyēns of me doth crave; 1996
 than why shold^e I with my consyens st[r]yffe? 1997
 & ferdar-more I wyll leven^e In charyte,
 at þe reverens of ower blyssyd lady,
 In goodnesse to be lyberall, my sowle to edyfyē; 2000
 of wordly fodes I wyll leve all refectyon;
 feeding only on Be þe fode þat commyt from heven^e on hye,
 food from heaven. thatt god wyll me send^e, be contemplatyf. 2003
 [leaf 141]

Part II. Scene 47.
 Heaven.

[Part II. Scene 47.¹]

Iesus.

O! þe swettnesse of prayers sent on-to me, 2004
 fro my wel-belovyd frynd with-owt waryovns!
 with gostly fode relevyd xall she be.
 angelles! In-to þe clowdes ye do hyr havns; 2007
 þer fede with manna to hyr systynovns;
 with Ioy of angylles þis lett hur receyve;
 Byd hur In Ioye with all hur afyawns, 2010
 for fynddes frawd xall hur non deseyve. 2011

Jesus bids
 Angels draw
 Mary up into
 the clouds,
 and there feed
 her with manna.

¹ The upper stage of the Pageant-Waggon. No doubt a curtain was drawn before Mary on the lower stage.

j^{us} angelus.

O þou redulent rose þat of a vergyn sprong!¹

The Angels
praise Mary
Magdalene,

O þou precyus palme of wytory!

O þou osanna, angelles song!

2014

O precyus gemme born of ower lady!

lord, þi commav[n]ddement we obbey lowly.

and say they'll
obey Christ's
hest.

to þi servant þat þou hast gravntyd blysse,

2017

we angelles all obeyyn devowtly;

we woll desend to þen wyldernesse.

2019

[PART II. Scene 48.]

Part II. Scene 48.
The Wilderness;
then the Clouds.

Here xall to angylles desend In-to wyldyrnesse;
and other to xall bryng an oble, opynly aperyng
a-loft In þe clowddes; þe to be-nethyn xall bryng
mari, and she xall receyve þe bred, and þan go
a-ȝen In-to wyldyrnesse.

ij^{us} angelus.

Mari, god gretyt þe with heavenly Influens,

2020

An angel tells
Mary that

He hath sent þe grace with heavenly synys;

þou xall byn onoryd with Ioye and reverens,

In-hansyd In heven above wergynnes.

2023

[leaf 142, back]

þou hast byggyd þe here among spynys,

2024

god woll send þe fode be revelacyon;

þou xall be receyvyd In-to þe clowddes,

gostly fode to reseyyve to þi savacyon.

2027

she shall be
taken up into
the clouds and
fed there.

Mari.

fiat voluntas tua In heven and erth!

2028

now am I full of Ioye and blysse;

lavd and preyse to þat blyssyd byrth!

I am redy, as his blyssyd wyll isse.

2031

Her xall she be halsyd with angelles with
reverent song.

The angels draw
her up into the
clouds,

Asumpta est maria in nubibus; celi gavdent,
Angeli lavdantes felium Dei; et dicit mari:

O þou lord of lorddes, of hye domenacyon!

2032

and she praises
and thanks
Jesus.

In hewen and erth worshpepyd be þi name.

[¹ MS. spornge.]

How þou devydyst me from þovngur' *and* wexacyon,
 O gloryus lord, In þe is no fravddes nor no defame!
 but I xuld serve my lord, I wer' to blame, 2036
 wych fullfyllt me *with* so gret felicete,
with melody of' angylles shewit me gle *and* game,
 & have fed me *with* fode of' most delycyte. 2039

Part II. Scene 49.
 The Wilderness.

[PART II. Scene 49.]

Her xall speke an holy prest in þe same wyldyr-
 nesse þus seying þe prest.

[The holy Prest.]

A Priest begs
 Jesus, by his
 7 names, O lord of' lorddes! what may þis be? 2040
 so gret mesteryys shewyd' from' heven',
 with grett myrth *and* melody,
 [leaf 143] *with* angylles brygth as þe lewynl. 2043
 to let him see
 Mary Mag- Lord Iesu, for þi namys sewynne,
 dalene. as gravnt¹ me grace þat person' to se. 2045

Her he xal go in þe wyldyrnesse *and* spye mari
 in hyr devocyon, þus seying þe prest.

He goes near,
 sees her, greets
 her, Heyl, creature, crystes delecceon! 2046
 Heyl, swetter þan sugur or cypresse!
 Mary is þi name be angylles relacyon',
 grett art þou *with* god for þi perfythnesse. 2049
 þe loye of' Ierusallem shewyd þe expresse,
 þe wych I never save þis xxx wynter *and* more;
 wherfor I know well þou art of' gret perfy[t]nesse,
 and asks her I woll pray yow hartely to she[w] me of' yower lord.
 about her Lord.

mari.

Mary says she's
 livd 30 years in
 her cell, Be þe grace of' my lord Iesus, 2054
 þis xxx wynter þis hath byn' my selle,²
 has been raisd
 up to heaven
 thrice a day, & thryys on þe day enhansyd' þus,
with more loy þan' ony tong can telle. 2057
 never creature cam' þer I dwelle,

[¹ MS. grvant.]

² This beats Shakspeare's growing babies into the marriageable
 Marina and Perdita in the course of *Pericles* and *Cymbeline*.

tyme nor tyde, day nor nyth,
 þat I can *with* spece telle,
 But a-lonly *with* goddes angylles brygth.
 But þou art wolcum on-to my syth
 yf þou be of good *conversacyon*;
 as I thynk In my delyth,
 Thow sholddyst be a man of devocyon.

2061 and held con-
 verse with none
 2062 but God's
 angels.

2065 [leaf 143, back]

prest.

In crystys lav, I am sacryed a pryst,
 mynstryyd be angelus at my masse.
 I sakor þe body of ower lord Iesu cryst,
 & be þat holy manna I leve In sowthfastnesse.

2066 The Priest says
 that he conse-
 crates Christ's
 body,

2069 and lives on it.

Mari.

now I rejoyse of yower goodnesse,
 But tyme is comme þat I xall asende.

2070

pryst.

I recummed me *with* all vmylnesse,
 On-to my sell I woll pretend.

He goes back to
 his Cell.

2073

Her xall þe prest go to his selle, þus seyyng
Iesus.

[PART II. Scene 50.]

Part II. Scene 50.
 Heaven.

Iesus.

now xall mary have possession,
 be ryth eniryawns a crown to bere;
 she xall be fett to everlastyng savacyon,
 In Ioye to dwell *with-owtyn* fere.
 now, angelus, lythly þat 3e wer' ther!
 On-to þe prystes sell a-pere þis tyde;
 my body In forme of bred þat he bere,
 Hur for to hossell, byd hym provyde.

2074 Jesus says that
 Mary shall dwell
 in joy.

2077

2078 He bids the
 angels tell the
 Priest to go and
 housel her.

2081

j^{us} angelus.

o blyssyd lord! we be redy,
 yower massage to do *with-owtyn* treson.

2082

ij^{us} angellus.

to hyr I wyll goo and make reportur,
 how she xall com to yower habytacyon.

2085

*Part II. Scene 51.
The Wilderness:
the Priest's Cell.*

[PART II. Scene 51.]

**Here xall ij angylles go to mary and to þe prest,
þus seyyng þe angelles to þe prest.**

[angels.]

The angels bid
the Priest take
the Last Sacra-
ment to Mary.
[leaf 144]

ser pryst, god cummav[n]dytt from heven region, 2086
3e xall go hosyll his servont expresse,

And we with yow xall take mynstracyon,

They'll bear
lights before it.

to bere lyth be-fore his body of worthynesse. 2089

pryst.

angylles, with all vmbyllnesse, 2090

In a westment I wyll me aray,

to mynystyr my lord of gret hynesse,

straytt þer-to I take þe way. 2093

*Part II. Scene 52.
The Wilderness:
Mary's Cell.
Then, Heaven.*

[PART II. Scene 52.]

ij^{us} angelus In herimo.

Mary, be glad, and In hart strong, 2094

to reseyyve þe palme of grett wytory;

An Angel tells
Mary of her
coming death.

þis day 3e xall be reseyyvd with angelles song;
yower sowle xall departe from yower body. 2097

mari.

A! good lord, I thank þe with-owt weryawñs, 2098

þis day I am grovndyd all In goodnesse,

with hart and body conclvd In substawñs;

I thanke þe lord with speryt of perfythnesse. 2101

Another appears
with the Priest,

**Hic aparuit angelus et presbiter cum corpus
domenicum.**

[Presbiter.]

þou blyssyd woman, invre In mekenesse, 2102

and the Bread
of Life for Mary.

I have browth þe þe bred of lyf to þi syth,

to make þe suer from all dvstresse,

þi sowle to bryng to euerlastyng lyth. 2105

Mari.

O þou mythty lord of hye mageste, 2106

She takes it,

þis celestyall bred for to determyn,

thys tyme to reseyyve it In me.

[leaf 144, back]

Her she reseyyvyt it.

- my sowle *þerwith* to illumyn), 2109
 I thank *þe* lord of ardent love. 2110 and thanks God.
 now I know well I xall nat opprese.
 Lord, lett me se *þi* loyys above!
 I recumdmend my sowle on-to *þi* blysse. 2113 She commends
 Lord, opyn *þi* blyssyd gates! 2114 prays Him to
 thys erth at thys tyme ferven[t]ly I kysse. open heaven to
 her:
 In manus tuas, Domine—
 Lord, *with* *þi* grace me wysse!— 2117
 Commendo spiritum meum! redemisti me,
 Domine Deus veritatis! 2119 He has redeemed
 her.

j^u angelus.

 now reseyye we *þis* sowle, as reson is, 2120 The 2 Angels
 In heven to dwelle vs a-mong.

ij^u angelus.

with-owtyn end to be in blysse,
 now lett vs syng a mery song.
 2123 and the folk in
 heaven sing a
 glad song over
 Mary's bliss.

gavdent In celis.¹

pryst.

 O! good god! grett is *þi* grace; 2124 The Priest
 O Iesu! Iesu! blessyd be *þi* name; rejoices over
 A! mary! mary! mych is *þi* solas, Mary's end,
 In heven blysse *with* gle and name; 2127
þi body wyl I cure from alle maner blame, 2128
 & I wyll passe to *þe* bosshop of *þe* sete,
 thys body of mary to berye be name,
with alle reverens and solemnyte. 2131 and says he'll
 get the Bishop
 to bury her body
 reverently.
 sufferens of *þis* processe, thus enddyt *þe* sentens 2132 [leaf 145]
 that we have playyd In yower syth. Our Play is
 done.
 Alle-mythty god, most of magnyfycens,
 mote bryng yow to *his* blysse so brygth,
 In presens of *þat* kyng!— 2136 May God bring
 you all to bliss!
 now, frendes, thus endyt thys mater,— 2137

¹ ? Draw the curtain from the upper stage of the Pageant-Wagon, and all join in the Finale with the two (or three) Angels and Priest below. Or, ought a last Scene to begin with l. 2120?

	to blysse bryng' þo þat bynð here !	
Let's sing the	now, clerkys <i>with</i> woycys cler,	
'Te Deum.'	Te Deum laudamus lett vs syng'.	2140
<i>The Play ends.</i>	Explicyit oreginale de sancta Maria magdalena.	
<u>Epilogue.</u>	yff Ony thyng' Amysse be,	2141
	blame connyng', and nat me :	
	I desyer þe redars to be my frynd,	
	yff þer be ony amysse, þat to amend.	2144

A MORALITY OF WISDOM,
WHO IS CHRIST.

*(Imperfect ; by a fresh and later hand, introducing the Holborn
Quest, and having no East-Midland xal, &c.)*

How Lucifer tempts the Mind, Will, and Understanding
of Man to sin.

In 8-line stanzas : Scene I, *abab-bcbc* ; Scenes II, III, and IV (what's
left of it), *aaab-aaab*. Some stanzas are ryme-linkt with their
followers, as *abab-bcbc—cdcd-dede*.

[THE NAMES OF THE PLAYERS.]

[Wysdam of Christ, p. 139.

Anima, or the Soul, p. 140.

Anima's Five Wyttes, as Five
Vergynes, p. 145.

The 3 Powers of every Christian
Soul :—

Mynde, p. 145, 181, 189.

Wylle, p. 145, 181, 190.

Vnderstandyng, p. 145, 181,
189.

Lucyfer, p. 179.

A shrewed Boy, p. 189.

Mind's 6 Retainers : Indignacion,
Sturdynesse, Malyce, Hasty-
nesse, Wreche, Discorde, p. 197.

Understanding's 6 Jurors : Wrong,
Sleight, Doblenesse, Falsehed,
Ravyne, Disceyte, p. 199.

Will's 6 Women : 3 disguised as
Gallants, and 3 as Matrons,
p. 200.]

[*The rest, wanting.*]

[A MORALITY OF WISDOM,
WHO IS CHRIST.]

[Scene 1.]

M[yles] B[lomefylde].

(leaf 158)

ffyrst entreth¹ Wysdam in a ryche purpyll cloth of gold, with a mantyll of the same ermynd within, havyng a-bought his nek a ryall hood furred with ermyne. vpon his hed a cheveler with browes, a berd of gold of Sypres curled. A ryche Imperiall crowne ther-vpon, set with riche Stonys and perlys. In his left hand a ball of gold with a crosse per-vpon, And in his right hond A regall Sceptre, þus seying.

Scene 1.

[Wysdam.]

Enter WISDOM.

If ye wyȝ wete the propyrte,
And the resoun of my name Imp[er]iaȝ,
I am clepyd of hem that in erthe be,
euerlastyng wysdom to my nobley egaȝ,
Wiche name accordith best in especiaȝ,
and most to me is conuenient.

1

My name is
Everlasting
Wisdom.

4

Aȝ-though eche person of the trinite be wysdam
eternaȝ,

Tho' it exists in
each person of
the Trinity,

and aȝ thre on / euerlastyng wysdam to-gedyr present,
Neuertheles, for-Asmoche as wysdom is propyrly
Applied to the son be reson,

9

And also it fallith to hym specially
be-cause of his highest generacion;
therfor the belouyd son hath this signyfication,
Customably Wysdam / now god, now man,

yet it's specially
applied to the
Son, who is
both God and
Man.

12

13

¹ The crost h and H, and tagd d, f, n, are not markt in this clarendon type.

Spowse of the chirche and verray patron,
Wyfe of eche chose sowle : thus wysdam be-gan). 16

Here entreth¹ Anima as a mayde in a whight
cloth of gold, gy[n]tely purfyled with menyver,
a mantyll of blak, ther-vpon a cheueler lyke to
wysdam, with a riche chapetelet lasyd be-hynde,
hangyng down with .ij. knottes of gold and syde
tasselys, knelyng down to wysdam, þus seyng.

The Soul kneels
to Wisdom,

[Anima.]

Hanc amaui et exquisiui, 17
fro my yougthe this haue I sought,

and says she's
desird him for
her Lover,

To haue to my spouse most specially ;
for a loue of your shappe am I wrought, 20

[leaf 158, back]

A-bove aH hele and bewte that euer was sought.

and lovd him as
her Light.

I haue louyð wysdam as for my light,
for aH goodnesse with hym he brought,
In Wysdam I was made aH bewte bright ; 24
Of your name the high felicitye, 25
no creature knowith full exposicion).

Wysdam.

Wisdom says he
is brighter than
the sun and
stars,

Sapiencia specialior est sole ;
I am founden light with-out co[m]parison), 28
Of sterrys a-bove aH the disposicion,
for-sothe of light the very brightnesse,
Merour of the devyne domynacion,

and is the image
of God,

And the Image of his goodnesse. 32
Wysdam is better than aH wordly precio[s]nesse ; 33
And aH that may desyred be

length of years
is on his right
side :
and on his left,
riches and joy.

Is not in comparison to my lykenesse ;
the lengthe of the yeres in my right syde be, 36
And in my lefte syde riches, ioye, and prosperite.
lo ! this is the worthynesse of my name.

Anima.

A ! Souereyn Wysdam ! if your benygnyte
wold Speke of love, that were a game. 40

¹ The crost ñ and H, and tagd ð, k', n), are not markt
in this clarendon type.

Wysdam.

- Of my love to Speke it is myrable :
 be-holde now, Sovle, *with ioyfull mynde*,
 how louely I am, how amyable,
 to be halsyd and kyssed of mankynde. 41 Wisdom speaks
 of his Love:
- To all clene Sovles I am full hende, 44
 And euer present wher that thei be.
 I love the loueres *with-outyn* ende,
 that ther' loue have stedfast in me. 48
 the prerogatyve of my love is so grett,
 that who tast therof the lest droppe, sur 49 The least drop of
 his love makes
 folk quit sin.
- all lustes and lykenges wordely shall lete;
 thei shall seme tyll hym filthe and ordur. 52
 thei that of the hevy burthen of Synne hath cure, [leaf 159]
 My love dischargeth and purifieth clene;
 It strengtheth the mende, the sove maketh pure,
 and yevyth wysdam to hem that perfight bene. 56
 who taketh me to spowse, may verily wene,—
 if a-bove all thyng he¹ loue me specially,— 57 They who wed
 him shall have
 perpetual joy.
 [1 MS. ye]
- that rest and tranquillite he shall sene,
 and dey in Sekyrnesse of ioye perpetuall. 60
 The hey loue of my worthynesse of my love,
 Angel nor man can tell playnly;
 it may be felt in experience from a-bove,
 but not spoke ne told as it is verily, 64
 the godly love, no creature can specyfie.
- What wretch is, that louyth not this love,
 that louyth his louers euer so tenderlye,
 that his Sighit from them neuer kan remove. 68
 What wretch
 exists that
 doesn't love this
 enduring Love?

Anima.

- O Worthy Spouse, and Souereyne fayr!
 O swete amyke, our Ioye, our blisse!
 to your love who doth repeyer,
 All felicity in that creatur is; 72
 What may I yeve you a-geyn for this,
 O creatour, lover of your creatur?
- 69
 72
 What return can
 man make for
 this love?

though be our freelte we do a-mys,
 Your gret mercy euer sparith reddur, 76
 a! Souereyn Wysdam! *sanctus sanctorum*! 77
 What I may I yeve to your most plesaunce?

Wysdam.

ffili! prebe michi cor tuum!
 I aske not ellys of^t aH this Substaunce, 80
 thi clene hert, thi meke obeisaunce;
 yeve me that, and I am content.

Anima.

A! Soueryen Ioy, myn hertes affiaunce!
 The fervour of^t my love to you I represente; 84
 [leaf 159, back] that mekith my herte, your loue so feruent: 85
 Teche me the Scolys of^t your devenyte.

Wysdam.

desire not to sauour in cunnynge to excellent,
 But drede *and* conforme your wilH to me, 88
 ffor it is the helefulH discyplyne that in wysdam may be:
 The drede of^t godH, that is begynnnyng;
 the Wedys of^t Synne it makith to flee,
 And swete vertuose herbis in the Soule spryng. 92

Anima.

O endeles wysdam! how may I haue knowyng 93
 of thi godhed in-comprehensibile?

Wysdam.

by knowyng of^t your-Selff, ye may haue felyng,
 What godH is in your Soule Sensyble; 96
 the more knowyng of^t your-Selff passible,
 the more verily ye shaH godH knowe.

Anima.

O Souereyn Auctour most credible!
 your lesson I attende as I owe, 100
 I that represent her / the soule of^t man. 101
 asks what a soul is. What is a soule, wyH ye declare?

Wysdam).

It is the ymage of god that aȝ by-gan),
And not only ymage, but his lykenesse ye Are. 104
of aȝ creatures the fayrest ye ware, 105
In-to the tyme of Adamys offence.

Man's Soul is
the Image of
God,

Anima.

lord, syȝh we, thi soules, that nought were thare,
Why of the fyrst man) bey we the violence ? 108

and inherits
Adam's
punishment

Wysdam.

ffor euery creatur that hatȝ ben or shaft 109
Was in nature of the first man, Adam.
of hym takyng the fylthe of synne orygynaȝ,
for of hym aȝ creatures cam. 112
than) be hym, of reason ye haue blame,
and be made the brondes of helle.
when ye be bore first of your dame ;
ye may in no wyse in hevyn dwelle, 116
for ye be disfigured be hys synne, 117
and dampnyd to derkenesse from goddes sight.

because it's of
Adam's nature,

a brand of hell,
[leaf 160]

and damnd to
darkness.

Anima.

How doȝh grace than) A-geyn) be-gynne ?
What reformyȝh the sove to his first light ? 120

It's re-formd
by Wisdom,

Wysdam.

Wysdam, that was god and man right, 121
Made a fuȝh Seth to the fader of hevyn),
by the dredfuȝh detȝh to hym was dight,
of wiche detȝh spronge the sacramentes sevyȝh ; 124
Wiche sacramentes, aȝ synne wasshe a-wey. 125
ffyrst, baptem clensyȝh synne orygynaȝ,
And reformeth the soule in feiȝh verray
to the glorious lykenesse of god eternaȝh, 128
And makȝh it as fayer and as celestiaȝh
As it neuer diffowled had be,

who made full
satisfaction to
God.

From his death
sprang the 7
Sacraments.

1. Baptism,
which cleanses
the soul.

And is cristes owne speciall,
His restyng place, his plesaunt see. 132

Anima.

In a Soul In A soule, what thynges be, 133
are 2 parts;
By wiche he hath his very knowyng ?

Wysdam.

1. Sensuality or tweyn parties : the on is the sensualite,
fleshly feeling, wiche is clepyd the flesshly felyng ; 136
which the 5
Wits serve.

The .v. outward wittys to hym be seruyng ;
Whan thei be not rulyd ordynatly,
the sensualite than with-out lesyng
is made the ymage of synne, then of his foly. 140

2. Reason, That other parte, that is clepyd reson,
the image of And that is the ymage of godd proprely,
God,
by which God ffor by that the soule of godd hath cognycion,
knows who and be that hym seruyth and louyth duly ; 144
serve him ;

Be the nether parte of reason he knoweth discretly,

[leaf 160, back] Alth erthely thynges how thei shalbe vsyd,
and man knows What Suffysith to his myghtys bodyly,
what things to And what nedith not to be refusyde. 148
use.

These 2 parts These tweyne do signifye 149
of the Soul
typify black and Your disgysyng And your Araye,
white dress.

Every soul is euery soule here / this is no naye ; 152
Black from sin,

blak, by steryng of synne that comyth al day,
Wiche felyng comyth of sensualite ;

and White by And White, be knowyng of reson verray,
reason ; of the blissed infinite deite. 156

and is both foul Thus a soule is both flowle and fayr ; 157
and fair.

ffowle as a best, be felyng of synne,
ffayr as aungett of hevyn the hayr,
by knowyng of godd, by hys reson withinne. 160

Anima.

Than may I sey thus, and begynne, 161
with .v. prudent virgynes of my Reme,

tho be the .v. wyttys of my soule *with-inne*,

'Nigra sum, *et* formosa filia Ierusalem.'

164

Here entreth v. virgynes in white kertelys and mantelys, with chevelers and chapelyttes, and Syng 'Nigra sum, *sed* formosa filia ierusalem, sicut tabernacula cedar, *et* sicut pelles salomonis.'

Five Virgins
in white, enter.

Anima.

The doughters of Ierusalem me not lak,

165

for this dyrke shadowe I bere of humanyte,

That as the tabernacle of Cedar, *with-out*, it is blak,

and *with-Inne*, as the skynne of Salomon full of bewte,

'Quod fusca sum, nolite considerare me,

169

quia decolorauit me sol Iouis.'

The Soul says
she's dark out-
side, but
beautiful
within.

Wysdam.

Thus all the soules that in this lyve be,

standyng in grace be lyke to this.

172

A, *quinque* prudentes! your wittes fyve,

173

Kepe you clene, and ye shall neuer deface,

ye goddes ymage [n]euer shall ryve,

ffor the clene soule is goddes restyng place;

Thre myghtes, euery cristen soule hase,

Whiche beth applyeth to the trynyte.

Wisdom exhorts
the Five Wits

to keep pure.

[leaf 161]

176 Every Soul has
3 Powers:

Mynde.

All thre here lo / by-fore your face.

Mynde.

I. Mind,

Wylle.

Wylle.

II. Will, and

Vnderstandyng.

and vnderstandyng, we thre.

180

III. Under-
standing.

Wysdam.

ye thre declare thanne this,

181

your signyficacion and your propyrte.

Mende.

I am mende, that in the soule is,

the very figure of the deite.

I. Mind is the
image of God.

184

DIGBY MYST.

L

When Mind thinks of God's gifts to her,	Whan in my-selve I haue mynde, <i>and</i> se the benefetes of god And his worthynesse, how hole I was made, how fayr, how fre, how glorious, <i>and</i> how gentyll to his lyknesse, 188 this insight bryngeth to my mynde What grates I ough to god a-geyn, [? graces] that thus hath ordeyned <i>with-oute</i> n ende Me in his blisse euer for to reigne; 192
her insufficiency	thanne myn insufficiens is to me peyn that I haue not wher-of to yelde my dette, thynkyng my-selff creatur most veyne;
makes her knit her browe for sorrow.	than for sorowe my bren I knette, 196 Whan in my mynde I bryng to-gedyr 197 the yeeres and dayes of my Synfulnesse, the vnstabylnesse of my mynde hedyr <i>and</i> thedyr,
Her falls and frailties have been so horrible,	Myn horrible fallynge and frelnesse, 200 my-selff right nought than I confesse, for be my-selff I may not ryse <i>with-out</i> speciall grace of goddes goodnesse. thus mynde makyth me my-self to dispise; 204
[leaf 161, back] that in God only can she find comfort.	I seke, and fynde no-where comfort, 205 but only in god my creature; than vn-to hym I do resort, and say 'haue mynde of me my sauour!' 208 Thus mynde to mynde bryngeth that fauour; thus be mynde of me, god I can knowe; Good mynde of god, it is the fygure; and this mynde to haue, all cristen owe. 212

Wille.

II. Will is the likeness of the Godhead.	And I of the soule am the wyll; 213 of the godhed, lyknesse and a fygur; <i>with</i> good wyll, no man may spyll, nor <i>with-oute</i> n good wyll, of blis be sure. 216 What soule wyll gret mede recur, he must gret wyll haue in thought or dede,
--	---

- Vertuosly sett with conscience pur^r;
 ffor in wyll onely, standyth mannys dede. 220
 Wyll for dede oft is take, 221 Will is oft taken
 therfor the wil must wele be disposed, for the deed, and
 thanne ther be-gynnyth all grace to wake, must be well-
 if it with synne be not Anosed^r; 224 disposd.
 Ther-for the wyll must be wele apposed,
 or that it to the mevynges yeve consent,
 the lybrary of reason must be vnclosed,
 And after his domys to take entent. 228 Before it yields,
 Oure wyll in god must be only sett^r, 229 the Library of
 And for god to do wylfully; Reason must be
 Whan good wyll reysyth, god is in vs knett^r, opened,
 And he performeth the dede verly; 232 and its Dooms
 of hym comyth all wyll sett perfightly, acted on.
 for of our-self we haue right nought,
 but synne, wrechednesse, and foly;
 he is begynner and grounde of Wyll and thought. 236 [leaf 162]
 Than this good wyll seid be-fore 237 Every one
 is be-houefull to eche creatur^r, should have it,
 if he cast hym to restore
 the soule that hath take of Cure, 240
 Wiche of god is the fygure,
 As longe as the figure is kept fayr^r, keep it fair,
 And ordeigned euer to endure
 In blisse, of wiche is the very hayr. 244 and live in bliss.

Vnderstondyng.

- The .iiij.^{de} parte of the Soule is vndyrstondyng. 245 III. Under-
 ffor by vnderstondyng I be-hold what god is, standing
 In hym-self begynnyng with-out begynnyng, enables men to
 And ende with-uten ende, that shal neuer mys. 248 see God,
 Incomprehensible in hym-self he is,
 his werkes in me I can-not comprehende.
 how shuld I holly hym than / that wrought all this? 251 and hallow him.
 thus by knowyng of me, to knowyng of god I ascende.

- Understanding
explains God's
attributes.
- I know in Aungelys he is desiderable, 253
for hym to be-hold, thei desire souereynly ;
In his Seyntes most deleitable,
ffor in hym thei Ioye assiduly ; 256
In creatures / his Werkes ben most wonderfully,
ffor all this is made by his myght,
bi his wysdam gouernyd / most souereynly,
and be his benygnyte inspired all soules with light. 260
of all creatures he is louyd souereyne, 261
for he is god of eche creature,
and thei be his people that euer shall reigne,
In whom he dwellyth as in his temple sure. 264
- Thro knowing
Him, and His
love, Under-
standing loves
[leaf 162, back]
Him.
- When I of this knowyng make reporture,
And se the loue he hath for me wrought,
It bryngeth me to love / that prince most pure,
ffor : for loue that lorde made man of nought. 268
This is that loue wiche is clepyd charite ; 269
for god is charite, as auctours telles,
and who is in charite, in god dwellith he,
and god that is charite, in hym dwelles. 272
- The understand-
ing of God,
compels men to
love Him.
- Thus Vnderstandyng of god compelles
To come to charite · than haue his lyknesse, lo.
Blessed is that soule that this speche spelles,
Et qui creauit me, requieuit in tabernaculo meo. 276

Wysdam.

- Wisdom shows
how the Soul
loves God,
by its Mind,
Will, and
Understanding.
- lo ! these · thre myghtes in o soule be : 277
Mynde · Wyth · and Vnderstandyng ;
be mynde of god the fadyr, knowyng haue ye ;
Be Vnde[r]standyng of god the sone, ye haue knowyng ,
by wyth, wiche turnyth in-to loue brennyng, 281
god the holy gost that clepyd is love :
not thre goddes, but on god in beyng ;
thus eche clene soule is simylitude of god A-bove. 284
- From these
come Faith,
Hope,
- Be mynde, feith in the ffader haue we ; 285
hope in our lorde iesu, by vnderstandyng ;

and be wyth in the holy gost, charite. 287 Charity.
 lo! these .iiij. princypall vertues of you .iiij. sprynge;
 thus the clene soule standith as a kynge.
 And a-bove all this ye haue fre wyth;
 of that be Ware by-fore all thyng,
 ffor if that peruert, all this doth Spylle. 292
 ye haue .iiij. enemyes,—of hem be-ware!— 293 The Soul's 3
 the worlde, the flesshe, and the ffende : foes are the
 your .v. wyttes, from hem ye spare, World, the
 that the sensualite thei bryng not to mynde. 296 Flesh, and the
 Nothing shuld offende god in no kynde; Devil.
 And if ther do / se that the nether parte of reason 296 From them, the
 In no wyse ther-to lende, 5 Wits are to be
 than the ouer parte shaft haue fre domynacion. 300 kept.
 Whan suggestion to the mynde doth appere, [leaf 163]
 Vnderstandyng, delyte not the ther-Inne! The lower part
 Consent not, Wyll / ylle lessons to lere! of Reason is to
 And than suche sterynges be no synne, 304 be under the
 thei do but purge the soule wher is suche contrauersie. rule of the
 Thus in me, wysdam, your werkes be-gynne; 308 higher part.
 ffyght, and ye shaft haue the crowne of glorie,
 that is euerlastyng ioye, to be parteners ther-Inne. 308

Begin your
works in
Wisdom,
and win ever-
lasting joy.

Anima.

Souereigne lorde, I am bounde to the; 309
 Whan I was nought, thu made me thus glorious; The Soul
 Whan I perished thurgh synne, thu sauyd me; recounts God's
 Whan I was in grett pareth, thu kept me, *Christus*; 312 good deeds to
 Whan I erryd, thu reducyd me, *Iesus*; her.
 Whan I was ignoraunt, thu taught me truthe;
 Whan I synnyd, thu correct me thus;
 When I was hevy, thu confortd me be ruthe; 316
 Whan I stonde in *grace*, thu holdest me that tyde; 317
 Whan I falle, thu reiest me myghtily;
 Whan I go wele, thu art my gyde;
 When I come, thu receyvist me most louyngly; 320

thū hast anoynted me with the oyle of^e mercy; 321
thy benefetys, lord, be innumerable;

The Soul praises
God for his
goodness.

Wherfor, laude endles to the I crye,
recommending me to thi end[^l]es powr^r durable. 324

Here, in þe goyng out, the v. wyttes syng 'tota pul-
cra es' &c. thei goyng be-fore, Anima next / and hir
folwyng, wysdam · and after hym Mynde, wyll, and
vnderstandyng, alle .iiij. in whit clothe of golde,
chevelerede and crestyde in on sute. And after þe
song entreth lucyfer in a deuely a-ray with out,
and within as a prowde galaunt, seyng thus on
this wyse.

Scene II.
Lucifer, in a
Devil's Dress over
a Dandy's.

[Scene II. (aaab, aaab).]

[Lucifer.]

[leaf 163, back] Out herrowe I rore, 325

ffor envy I lore;

My place to restore,

God's made
Man to take my
place.

god hath made man; 328

añ come thei not thore,

Woode and thei wore,

But I'll tempt
him.

I shañ tempt hem so sore,

ffor I am he that synne be-ganne; 332

I was an Angel,

I was aungeñ of^e light, 333

lucifer^r I hight,

presumyng in goddes¹ sight,

but now I'm
lowest in Hell.

Wherfor I am lowest in helle; 336

In reformyng of^e my place, is dight

I hate Man,
and 'll stop his
getting to
Heaven.

Man), whan I haue in most dispight,

Euer castyng me with hem for to fight,

In that heuynly place that he shuld^e not dwelle. 340

I am as wyly now as than; 341

the knowyng that I had, yet I can);

I know his
weak points,

I know añ compleccions of^e man),

wher^r-to he is most disposed; 344

And ther-in I tempte hym ay whan),

and I'll mar him
till he's woe
that God made
him.

I marre his myndes to thei.wan),

that wo is hym god hym by-gan);

[¹ MS. gooddes.]

- Many an holy man with me is mosed. 348
 Of god, man is the figure, 349 Man is God's likeness,
 His symylitude, his pitture,
 gloryosest of ony creature
 that euer was wrought, 352
 wiche I wyll disfygure I'll disfigure
 be my false coniecture; him, and bring
 if he tende my reporture, him to nought.
 I sha'll bryng hym to nought. 356
 In the soule be .iij. parties I-wys, 357 The Soul has 3 parts.
 Mynde · Wyll · vnderstondyng of blis,
 figur' of the godhed; I know wele this;
 and the flesshe of man that is so chaungeable, 360 I'll tempt man's flesh.
 that wyll I tempte, as I gesse.
 though that I peruert, synne noon is
 but if the soule consent vn-to mys, 363 But as the Soul must consent to evil,
 for in the wyll of the soule ben the dedes dampnabyll.
 To the mynde of the soule I sha'll make suggestion, 365 I'll tempt that,
 & bryng his vnderstondyng to delectacion,
 so that his wyll make confirmacion;
 than am I seker I-noow 368
 That dede sha'll sew of dampnacion;
 than of the soule the devyll hath dominacion: 369 [leaf 164]
 I wyll go make this examynacion, and then
 To all the develis of helle I make a vowe. 372 damning deeds
 But for to tempt man in my likenesse, 373 I'll follow.
 it wold brynge hym to gret ferfulnesse;
 I wyll chaunge me in-to brightnesse,
 And so hym to be-gyle, 376 I'll change into
 Syn I sha'll shew hym perfightnesse, a bright being,
 and vertu prove it wykednesse:
 thus vnder colours all thyng peruerse,
 I sha'll neuer rest tyll the soule I defyle. 380 and never rest
 till I defile
 man's soul.

Here lucyfer devoydeth, and commyth in ageyne
 as a goodly galaunt /

*Scene III.
The Devil
bamboozles
Mind, Will, and
Understanding.*

[*Scene III. (aaab, aaab, save 485-492.)*]

Mynde.

Mind declares
he'll follow
Christ's
teaching.

My mynde is euer on Iesu, 381

that endued vs with vertu;
his doctryne to sue,
euer I purpose. 384

Vnderstandyng.

Understanding
says that is

Myn vnderstandyng is in trewe,
that with feith vs did renewe;
his lawes to pursewe

sweeter than
the rose.

is swetter to me than the sauour of the rose. 388

With.

Will says his
will is one with
God's.

And my with is his wyth verily, 389

that made vs his creatures so specialy,
yeldyng vn-to hym laude and glory
for his goodnesse. 392

lucyfer.

Lucifer talks to
Mind:

ye fonnyd ffaders, founders of foly,
vt quid hic statis tota die ociosi?

Why are you all
idle here?
It's the Devil's
doing.

ye with perisshe or ye it aspy;
the devyth hath accombred you expresse, 396

Mynde, mynde, ser! haue mynde of this! 397

Mynde.

He is not idyth that with god is.

Lucyfer.

No, Ser, I prove wele þis:
lo, this is my suggestion; 400

There's a time
for prayer, and
another for
work.

all thyng hath dew tymes,
prayer, fastyng, labour, all thes;
whan tyme is not kept, that dede is mys;
be more plenerly to your informacion: 404

her is a man thet leuith wardly, 405

Ought a man
who has wife
and house,

hath wyff, children, and seruauntes besy,
And other charges that I not specify:

to leave work,

Is it leffull to this man 408

To leve his labour vsyd truly ?

[leaf 164, back].

his charges parisch that god̃ yave duly,
and yeve hym to prayer and ese of body ;
who-so do thus, with god̃ is not than ;
Martha plesid̃ god̃ gretly thore.

and give himself
up to prayer ?

412

413 Did Martha do
it ?

Mynde.

ye, but Maria plesid̃ hym moche more.

lucyfer.

yit the lest had̃ blisse for euer more.
is not that I-now ?

416

Mynde.

contemplatyfe lyff̃ is sett be-fore.

417

lucyfer.

I may not be-leve that in my lore,
ffor god̃ hym-selff, whañ he was mañ bore,
what lyff̃ led̃ he ? answer̃ thu nowe !
was he euer in contemplacion ?

420 Did Christ live
in contempla-
tion ?

Mynde.

I suppose not, be my relacion.

lucyfer.

and aȝ his lyff̃ was informacion
& example to mañ.
Sumtyme with synners he had conuersacion,
sumtyme with holy also communycacion,
sumtyme he labored̃, prayd̃ · sumtyme tribulacion :
this was vita mixta, that god̃ her be-gan ;
And that lyff̃ shuld̃ ye her sewe.

424

428

429

No ; but with
sinners, with
good men, in
toil and suffer-
ing.
And *his* life,
men should
lead.

Mynde.

I can be-leve that ye say is trewe.

lucyfer.

contemplatyff̃ lyff̃ for to sewe,
It is gret dred̃ ; and se cause why :
thei must fast, wake, and pray, euer newe,
Vse hard̃ levynges, and goyng with disciplyne dewe,

432

Contemplative
life means

fasting,
watching,
flogging,

silence, tears, kepe Sylence, wepe, and surfettes eschewe ;
 And if thei faile of this, thei offend god highly. 436
 Whan thei haue wastyd be feyntnesse, 437
 than febyth ther' wittes, and fallyn to fondenesse,
 folly, despair, Summe in-to dispeyr, and summe in-to madnesse :
 madness.
 God doesn't like wete it wele, god is not plesid with this. 440
 this.
 Then, be in the be in the world, vse thynges necesse,
 world,
 [leaf 165] Who clymyth high, his ffalle grett is. 444

Mynde.

truly me seme ye haue reson. 445

lucyfer.

do as I tell you, Apply you than to this conclusion.

Mynde.¹

I can make no repplycacion,
 your resons be grete, 448
 I can-not for-yete this informacion.

lucyfer.

thyinke ther-vpon, it is your saluacion.
 now and vnderstondyng wold haue delectacion,
 alle syngler deuociouns he wold lete, 452
 use your wits, your .v. wittes a-brode let sprede, 453
 dress well, Se how comly to man is precious wede,
 do many deeds, what worshiþe it to be Maniffut in dede,
 þat bryngeth in dominacion. 456
 Of the Symple, What profite it to take hed ?
 get riches, be-hold how richesse distroyeth nede ;
 feed well, It makith man fayr, hym wele for to fede ;
 breed children. & of lust and lykyng comyth generacion. 460
 Vnderstondyng, tendr ye this informacion. 461

Vnderstondyng.

In this I fele a maner of delectacion.

[¹ MS. Make.]

lucyfer¹.

A! ha! Ser! than ther' make a pawsacion,

Se and be-hold the world a-bought;

464 See the world.

lyteH thyng suffysyH to saluacion,

AH maner synnys distroyetH contricion,

thei that despeyer' mercy haue grett compu[n]ccion,

god plesyd best with good wyH no dowte,

468

therfor WyH, I rede you inclyne,

469

leve your stodyes tho be devyne,

Leave your
studies and
penance;

your prayers, your' penaunce, of Ipocrytes the signe,

and lede a comowH lyff.

472 enjoy your life!

What synne is in mete, in ale, in wyne?

There's no sin
in wine and
money.

What synne is in richesse, in clothyng fyne?

AH thyng god ordeigned to man to inclyne.

Leve your nyse chastyte, And take a Wyff;

476 Have a wife too!

better is fayr frute than foule pollucion.

477 [leaf 165, back]

What seyH sensualite to this conclusion?

WiH.

As the .v. wyttys yeve informacion,

It semetH your' resons be good.

480

lucifer.

the wiH of the soule hath fre dominacion;

Dispute not to moche in this with reason;

yitt the nether' parte to this takiH summe Instruccion,

And so shuld the ouer parte, but he were woode.

484

Don't bother
about Reason.
The lower part
of it agrees; and
so 'ud the upper,
if it wasn't
mad.

WiH.

me seme, as ye sey, in body and soule¹

485

man may be in the world, and be right good.

lucyfer.

ya, Ser, be Seynt Powle!

but truste not these prechours, for thei be not good,

488

ffor thei flater and lye as thei wer' wood;

ther' is a wolfe in a lombe skynne.

Don't trust
Preachers!
They flatter and
lie, and are
wolves in
sheep's clothing.¹ A stanza of Scene I form, *abab, babc*, is here put into the *aaab, aaab* of Scenes II, and III and IV.

Wyȝ.

Will agrees to
go in for larks.

ya, I wyȝ no more row a-geyn the flode,
I wyȝ sett my soule on a mery pynne.

492

lucifer.

be my treuthe, that do ye wysely,
godȝ louȝth a clene soule and a mery,
Accorde ye .iij. to-geder by,
& ye may not mysfare.

493

496

Mynde.

So do Mind and to this suggestion agre me.

Vnderstondyng.

Understanding. Delight ther-In I haue truly.

Wyȝ.

And I consent ther-to frely.

lucifer.

Lucifer backs
them up;

A! ha! ser! aȝ mery than, and a-wey car!
go in the worldȝ, se that a-bought,

500

501

tells em to get
money, and be
jolly.

gete goodȝ ffrelly, caste no dought;
to the riche, ye se menȝ lowly lought;
yeve to your body that is nede,
& euer be mery; lett reueȝ rought!

504

Mynde.

ya! ellys I be-shrewe my snowte.

Vnderstondyng.

and if I care, catche me the gowte.

Wyȝ.

[leaf 166]
They all say
they will.

And if I spare, the deuyȝ me spede.

508

lucifer.

Go your wey than, And do wysely;
chaunge that syde aray.

509

Mynde.

I it defye.

Vnderstondyng.

we wiłł be fressh, and it hape la plu Ioly.
ffare-wele, penaunce!

513 They'll have
girls,

Mynde.

to worshipping I wyłł my mynde applie.

honour,

Vnderstondyng.

Myn Vnderstondyng in worsheppys and glorie.

glory,

Wyłł.

And I in lustes of lechory,
As was sumtyme gyse of fraunce,
with why whyppe.
ffarewełł, quod I; the deuyłł is vp.

and lechery,
517 in French
fashion.

519

Exeuntia.

lucifer.

Of my desyre now haue I summe
wer' onys brought in-to Custumme,
than farewele, consciens, he were clumme,
I shulð haue ałł my wyłł.

520 Lucifer chuckles
over his
success:

Reson, I haue made both deff and dumme,
grace is out, and putt a rome,
whedyr I Wiłł haue, he shałł cumme;
So at the last I shałł hym spille.

523

I've made Man's
Reason deaf and
dumb;

I shałł now stere his mynde
to that synne made me a fende,

527

I'll now stir him
to Pride,

Pryde, wiche is a-geyn kynde,
and of ałł synnes hed;

531

Covetousness,

So to couetyse he shałł wende,
for that enduryth to the last ende;
and vn-to lechery, and I may hym rende,
than am I seker the soule is ded.

535

that soule, god made incomparable,
to his lykenesse most amyable;
I shałł make it most reprouable,

536

I'll make his
Soul, God's
likeness,

Evyñ lyke to a ffende of helle.

539

[leaf 166, back]
like a Fiend of
Hell.

At his detł I shałł appere informable,

Shewyng hym all hys synnys ab-homynable,
 Prevying his soule dampnable,
 I'll kill the Soul So with dispeyr I shall hym quelle. 543
 with Despair; Whyll clenness is man kyn, 544
 Verely the soule, god is with-in;
 And whan it is in dedly synne,
 It is verely the deuelys place : 547
 and by craft win thus by colours and false gynne,
 many from many a soule fro hevyn I wynne.
 heaven. Wyde to go I may not blynne,
 with this false boy god geve hym ille grace ! 551
**Here he takith a shrewede boy with hym, and goth
 his way cryeng.**

[Scene IV. (aaab, aaab.)]

Scene IV.
 Mind, Will, and
 Understanding,
 glory in their
 new naughti-
 nesses.

Mind is proud of
 his new dress.

Mynde.

lo me here in newe a-ray ! 552

[.]

Whyppe, whyrre, care a-way !
 fare-wele, perfeccion ! 555

Me semeth my-self most lykly ay,
 It is but honest, no pride, no nay,
 I wyll be ffresshest be my fay,
 ffor that accordith with my complexion. 559

Vnderstandyng.

Understanding And haue here one as ffresh as you, 560
 is so of his dress, All mery, mery, and glad now !

and money got I haue gete good, god wote howe ;
 anyhow. for Ioye I spryng, I skyppe ; 563

He bids Con- good makith on mery, to god a vowe.
 science farewell. ffareweh, conscience, I knowe not yowe !

I am at ease, had I Inowe ;
 truthe, on syde I lete hym slippe. 567

Will.

Will is jolly too. lo ! her on as Ioye as ye ; 568
 I am so lykynge, me seme I fle ;

I haue a-tastid lust ; farewele, chastite !

Myn hert is euer-more light.

571 He's tried
pleasure,
[leaf 167]

I am full of felicity,

My delyte is all in bevyte,

ther' is no Ioye but that in me ;

A Woman me semeth an hevy nly sight.

575 and thinks
Woman a
heavenly sight.

Mynde.

And these ben my syngler solace :

kynde fortune and grace,

kynde nobley of kynred me yovyn hase,

and that makyth me soleyne ;

ffortune in worldes worshepe me doth lace,

grace yevyth coryous elequence, and that mase,

that all vnkunnyng I disdeyne.

576 Mind has got

noble kin,

579

582 honour and
eloquence.

Vnderstandyng.

and my Ioye is especiall

to hurde vp rychesse for fere to falle,

to se it, to handele it, to telle it alle,

& streightly to spare,

to be-hold ryche and ryall.

I bost, I avaunt wher' I shaft,

Riches makyth a man equall

to hem sumtyme his souereignes were.

583 Understanding
has hoarded up
riches, and
delights in
handling it.

586

590 Money makes a
man equal to
kings.

Wyll.

to me is Ioye most laudable,

ffresshe disgysynge to seme amyable,

Spekyng wordys delectable,

Perteynyng vn-to loue ;

It is Ioy of Ioyes inestimable,

to halse, to kysse the affiable ;

A louer is sone perceyvable

be the smylyng on me whan it doth remove.

591 Will likes

dalliance, and
words and

594

kisses of love.

598

Mynde.

to a-vaunte thus, me semeth no shame,

for galauntes now be in most fame ;

599

Mind is proud of
his dress. Courtly persones, men hem proclame;
moche we be sett bye. 602

Vnderstondyng.

[leaf 167, back] The riche covetouse, who dare blame,
Of govele and symonye though he bere the name?
Men now call
falseness to be false, men reportith it game,
'Wisdom,' and It is clepyd wysdam: "whar that! quod Wyly." 606

WyH.

think no more
of Lechery than
a drink. And of lechory to make a-vaunt, 607
men forse it no more than drynke a-taunt:
these thynges be now so conuersaunt,
we seme it no shame. 610

Mynde.

Mind will
dress grandly, Coryous aray I wyH euer haunt. 611

Vnderstondyng.

Understanding
be false, And I, ffal[s]nesse, to be passaunt.

WyH.

Will fornicate; And I, in lust my fflesh to daunt;
no man dispise these; thei be but game. 614

Mynde.

I reioyse of thes: now let vs synge. 615

Wnderstondyng.

And if I spare euyH, Ioye me wrynge.

WyH.

haue at, quod I: lo! howe I sprynge.
lust makith me wondyr wylde. 618

Mynde.

and they'll all
sing a song. A tenor to you both I brynge.

Vnderstondyng.

And I a mene for ony kynge.

WyH.

And but a trebyH I out-wrynge,
the deuyH hym spede that myrth exyled.

622

& cantent.

They sing their
song,

Mynde.

how be this, trowe ye nowe ?

623

Vnderstondyng.

at the best, to god a vowe.

WyH.

as mery as the byrd on bowe,
I take no thought.

and are as merry
as birds.

626

Mynde.

the welefare of this world is in vs, I a-vowe.

Vnderstondyng.

let eche man telle his condicions how.

They say how
they live.

WyH.

be-gynne ye, and haue at yowe,
for I am a-shamyd of right nought.

630

Mynde.

this is cause of my worshippe :

631 Mind serves a
great lord,

I serue myghty lorshipe,

And am in grete tendreshippe,

Therfor moche folke me dredys ;

634 [leaf 168]

men sewe to my frendshipe,

for meyntenaunce of her shenshippe ;

I support hem by lordshipe ;

and gets money
for protecting
evil doers.

for to gete good, this a grete spede is.

638

Vnderstondyng.

And I vse Iorourry,

639

Enbrace questes of periury,

choppe and chaunge with symonye,

Understanding
lives by prying
and simony.

& take large yiftes ;

642

DIGBY MYST.

M

Understanding
swears falsely on
Quest.
be the case neuer so try,
I preve it false, I swere, I lye,
with a quest of myn affye :
the redy wey, this now to thrift is. 646

WyH.

Will spends
three times
what he gets,
and what trowe ye be me ? 647
More than I take, spende I thries thre ;
Sumtyme I geve, sumtyme thei me,
And am euer ffresshe and gaye ; 650
ffewe places now ther be,
But vncleennesse ye shaH ther se,
It is holde but a nysete ;
lust is now comon as thei waye. 654

Mynde.

lawe procedith not for mayntenaunce. 655

Vnderstandyng.

Trouthe recuryth not for abundaunce.

WyH.

Their sins are
not heeded ;
and lust is in so grete vsaunce,
we forse it nought. 658

Mynde.

the world trusts
em ;
In vs the worlde hath most affiaunce.

Vnderstandyng.

Non thre be in so grett a-queyntaunce.

WyH.

ffewe ther be out of our allyaunce ;
While the worlde is thus, take we no thought. 662

Mynde.

thought ! nay, ther geyne stryve I. 663

Vnderstandyng.

they have all
they want.
[leaf 168, back]
We haue that nedith vs, so thryve I.

WyH.

And gyve that I care, neuer wyve I;
let hem care that hath for to sewe. 666

Mynde.

Who lordship shaft sue, must it by. Lordship and

Vnderstondyng.

who wyH haue law, must haue mony. law can only be
got for money.

WyH.

ther' pouert is the male wry,
though right be, he shaft neuer renewe. 670 Poverty never
gets its rights.

Mynde.

wronge is born vp boldly, 671 Wrong is
though all the world know it opynly;
mayntenaunce is now so myghty,
And all is for mede. 674 upheld.

Vnderstondyng.

the lawe is so coloured falsly
by sleightes and by periury;
brybes be so gredy,
that to the pore trowthe is take right non hede. 678 To the poor,
Truth isn't
heeded.

WyH.

wno gete or lese, ye be ay wynnand;
mayntenaunce and periury now stand;
ther' wer' neuer so moche reynand
seth god was bore. 679 Maintenance
(support of
wrong), Perjury
682

Mynde.

And lechory was neuer more vsande,
of lernyd and lewyd in this lande. and Lechery
prevail

Vnderstondyng.

so we thre be now in hande.

WyH.

ya, ana most vsyd euery-where.¹ 686 everywhere.

¹ The ryme needs 'whore.'

Mynde.

Mind, Will,
and Under-
standing agree
to get up a
Dance.

now wyȝ we thre do make a daunce,
of̃ tho that longe to our̃ retenaunce,
comyng in be countenaunce,
this wer̃ a disporte.

687

690

Vnderstondyng.

therto I geve accordaunce,
of̃ tho that beñ of̃ myn affyaunce.

Wyȝ.

Mind or
Maintenance
(backing of
wrong)
calls in his crew
of 7:

let se be tyme, ye meyntenaunce,
clepe in first your resort.

694

**Here entre vj disgysed in the sute of mynde,
with red berdes and lyons rampaunt on here
crestes, and iche a wardere in his hande; hir men-
stralle, trumpes. eche answeere for his name.**

Mynde.

[leaf 169]
Indignacion,
Sturdynesse,
Malice,
Hastynesse,
Vengeance,
Discord,
Maintenance,—

let se, com In, Indignacion and sturdynesse,
Malyce also and hastynesse,
wreche and discorde expresse,
And the .vijth. am I, mayntenaunce.

695

698

Vij. is a nombyr of̃ discorde and inperfightnesse.

lo, her̃ is a yomanry with loveday to dresse,

700

And the deuyȝ had swore it, thei wold̃ bere vp falsnesse,

the Devil's
Dance,—

And mayntyñ it at the best; this is the develys daunce;

and here menstrellys be conuenient,

703

and Trumpets
to fit em.

ffor trompys shuld̃ blowe to the Iugement;

of̃ batayle also it is one instrument,

yevyng comfort to fight;

706

therfor thei be expedient

to these meny of̃ mayntement,

blow ¹ sett, se madame regent,

Dance away,
lads! Your
hearts are light.

and daunce, ye laddes, your hertes beñ light!

710

lo! that other̃ spare, this meny wiȝ spende.

711

Vnderstondyng.

ye! who is hym shaȝ hem offende?

¹ s altered to l, or vice-versa.

WyH.

who wyH not to hem condescende,
he shaH haue thretys.

714

Mynde.

thei spille, that lawe wolde amende.

Law-Reformers
shall be smasht.

Vnderstandyng.

yit mayntenzaunce, no man dare reprehende.

WyH.

these meny, thre synnys comprehende
pryde, Invy, and wrathe in his hestys.

718

Vnderstandyng.

now wyH I thaH be-gynne my traces :
Iorour in one hood berith to ffaces,
fayre speche and falsehed in on space is,
is it not ruthe ?

719 Understanding
then calls on his
crew,

the queste of holborn come in-to this places,
a-geyne the right euer thei rechases,
of whom thei hold not hard his grace is,
many a tyme haue dampnyd truthe.

722

the Holborn
Quest.

726

Here entrithe vj. Iorours in a sute gownyde with
hoodes a-bowte her nec[kes], hattes of maynten-
aunce ther-vpone vyserede diuersly, here myn-
stralle a bagpy[pe].

[leaf 169, back]
6 Perjurers
come in :

Mynde.

let se first wronge and sleight,
doblenesse and falsehed shew your myghit,
now ravyne and disceyte.

727 Wrong, Sleight,

Doubleness,
Falsehood,
Ravine, Dceit,

now holde you here to-gedyr,
this menyes conscyens is so streyte,
that report as mede yevith beyte.

730

her is the quest of holborn, an euyH endyrecte,
thei daunce aH this londe hyder and thedyr,
and I, periury, your foundour ;
Now daunce on vs aH, the world doth on vs wonder.

734

making up the
Holborn Quest,

735

with Perjury,
the 7th.

lo ! here is a meyne loue weelfare.

737

Mynde.

ye, thei spende, that true men spare.

WyH.

This Holborn
Quest II give
any verdict for
a bribe.

haue thei a brybe, thei haue no care
who hath wronge or right.

740

Mynde.

thei forse not to swere and stare.

WyH.

thoughh al be false, lesse *and* mare.

Vnderstandyng.

wiche wey to the wode wyH the hare,
thei knewe, *and* thei at rest sett als tight;
some seme hein wyse

744

745

They're sons of
Covetousness.

ffor the ffader of vs, covetyse.

WyH.

now, mayntenaunce *and* periury
hath shewed the trace of her company;
ye shall se a spryng of lechery,
pat to me attende.

747

Will says he'll
bring in his
crew of Lechers.

750

her forme is of the stewys clene rybaldry,
thei wene sey soth whan that thei lye;
of the comon thei synge eche weke by *and* by;
thei may sey with tynker, 'I trowe late amende.'

754

So his, or
Lechery's, 6
Retainers come
in.

Here entre vj womane in sute, [thre] disgysede
as galauntes, *and* thre as matrones, with wonder-
fulle vyders, conregent; here mynstrallys, an
hornpype.

[The rest is wanting.]

[End of the Digby MS. But as a stray Play, which no
doubt once formed part of this MS, has been found in
another MS, it is added here.]

[The following sketch of the rest of the play is from Mr. J. P. Collier's account of the Macro MS. (after, the late Hudson Gurney's, and just promist me on loan by the Trustees of his Will (9 March, 1880) in his *Hist. of English Dramatic Poetry*, (1833 and) 1879, ii. 210-12:—

"They [Will's 6 Retainers] are called Recklesshood, Idleness, Surfeit, Greediness, Spouse-breach, and Fornication. The minstrels play 'a hornepype', and they all dance until they quarrel, when Mynde exclaims in a rage:—

'Hurle hens these harlots, here gyse ys of France!'

and the eighteen mates being driven off, Mind, Will, and Understanding remain on the stage. Mind says to his two companions:

'Leve then thys dalyance,
Ande set we ordenance
Off better chevesaunce [enterprise—J. P. C.]
How we may thryve.

Undyrstondyng.—At Westmynster, with out varyance,
The nex terme shall me sore avaunce
For retornys, for enbraces, for recordaunce;
Lythlyer to get goode, kan no man on lyve.

(p. 211) *Mynde*.—And at the parvyse¹ I wyll be
A' Powlys, be-twyn two and three
With a menye folowyng me . .

Wyll.—Ande ever the latter, the lever me:
Wen I come lat to the cyte,
I walke all lanys and weys to myne affynyte;
And I spede not ther, to the stewys I resort.'

They continue to converse in this strain for some time, Understanding dwelling, especially, on the tricks of the law. Just as they are about to make their *exit*, in order to eat and drink together, Wisdom unexpectedly enters; while *Anima*, having been disfigured and corrupted by Mind, Will, and Understanding, 'apperythe in the most horrybull wyse, fowlere than a fend.' She afterwards gives birth to six of the deadly sins, and the operation is thus described:—'Here rennyt out from undyr the horrybull mantyll of the Soule, six small boys in the lyknes of devyllys, and so retorne ageyn.' *Anima* becomes sensible of her dreadful transformation, and Mind, Will, and Understanding find that they are the cause of it. It is added:—'Here they go out, and in the goynge the Soule syngyth in the most lamentabull wyse, with drawte notes, as yt ys songyn in the passyon wyke'; in allusion probably to the prolonged manner of drawling out the notes of psalms at that season.

¹ *Parvyse* means the Portico. This passage settles the doubt (see Glossary to Tyrwhitt's *Chaucer*, *voc.* 'Parvis') as to where the Parvis at London was situated: it was where lawyers met for consultation—viz. the portico of St. Paul's Cathedral. . . .—J. P. C.

"Wisdom makes a long speech, in order to give the characters time to dress themselves; after which, 'here entrethe *Anima*, with the five wyttys goynge before; Mynde on the on syde, and Undyrstondynge on the other syde, and Wyll folowyng, all in (p. 212) here fyrst clothynge, her chapeletts and crests, and all havynge on crownys, syngynge in here commynge'. Mind, Will, and Understanding renounce their evil courses, and *Anima* rejoices in the change. The conclusion or epilogue, not assigned to any character, is as follows:—

'Vobis qui timetis Deum

Orietur sol rusticum.

The tru son of ryghtusnes.

Wyche that ys our lorde Jhu,

Shall sprynge in hem that drede hys meknes.

Nowe ye must evry soule renewe

In grace, and vyces to eschew,

And so to ende with perfection,

That the doctryne of wysdom we may sew.

Sapientia patris graunt that, for hys passyon. Amen.'

At the end is a list of the characters, but it does not include Will, nor any of the persons who have entered to dance."]

NOTE ON THE HOLBORN QUEST, p. 165, l. 773.

The William Smith, Rouge Dragon, whose plans of Cambridge and Canterbury are given in my *Harrison II* (see p. 16* there), wrote also "A Breeff Description of the Famoys Cittie of London, Capitall Cittie of this Realme of England. &c. Ann°. 1588." Harleian MS. 6363; and from it, leaf 13, I take his account of the City Quest, which shows what the Holborn one ought to have done and been:—

"Wardmote Enquest.

"There is also The Wardmote Enquest, Chosen euery St. Thomas day, in euery ward a quest. And are chosen after this maner. The Aldermen of euery ward, causeth all y^e Inhabitants thereof, to assemble at a Church, or some other place *within* the said ward, where is chosen out amongst them about 24 parsons, which are called The Wardmot Enquest. And these do sitt all y^e Christmas Hollydaies till Twelfft Day. And call beffore them all such parsons (in their ward) as be noted (yea, or suspected) of any notable cryme, which if they fynd culpable: They present them in wryting, vnder their handes & Sealls, into the guildhall. Also they go into euery mans howse *within* the said ward, & peruse their weights & measures, which, if they ffynd not Iust: they breake them in peeces.

"Also they present euery man, at whose dore the Street is not well paved: also all Strumpetts, Baudes, Raylers, Skolders, & such Lyke, which being found faulty, are punished accordingly. And therfore euery baudy bachelor had need to looke to hym self."

CHRIST'S BURIAL AND RESURRECTION

A Mystery.

IN TWO PARTS, IN THE NORTHERN DIALECT.*

FROM THE BODLEIAN MS. *E Museo* 160.

PART I TO BE PLAYD ON GOOD FRIDAY AFTERNOON,

PART 2 ON EASTER-DAY IN THE MORNING.

PART I.

(*At Christ's Cross and Sepulchre.*)

Joseph and the Three Maries lament Christ's Death.—With Nicodemus they take his body from the Cross.—His Mother utters her Complaint over him (p. 188, 189, 191—197). —He is buried.

PART II.

(*In Jerusalem and at Christ's Tomb.*)

The Three Maries go to Christ's Sepulchre.—Peter laments his treachery (p. 210); Andrew and John comfort him.—Christ appears to Mary Magdalene (p. 219), and then to the 3 Maries (p. 222).—The Apostles go to the Sepulchre (p. 225).—All sing.

* Originally: See the *awe*, a', all (l. 4, 7, 653, &c.); *awn*, own (p. 185, l. 401); *till*, to (l. 402, 428, 528); *haves thou* (l. 403); *knew*, know (p. 188, l. 496; p. 189, l. 514, &c.); *awald*, would (p. 189, l. 531; p. 190, l. 564, &c.); *lawly*, lowly (p. 226, l. 1715); *s*, verbal plural; *whiklye*, quickly (p. 186, l. 444; *whantite*, quantite (p. 192, l. 621; p. 196, l. 737); *whik*, quick, living (p. 198, l. 814); *whit*, quite, requite (p. 199, l. 850), &c. See more overleaf.

[THE NAMES OF THE PLAYERS.]

PART I.

Josephe of Aramathye.	2. Mary, the Mother of James.
The Three Maries.	3. Mary Magdalene.
1. Mary Salome (see note 3, p. 54 above).	Nicodemus (p. 184). The Virgin Mary (p. 186).
St. John the Evangelist (p. 187).	

Besides these, in Part II (except Joseph and Nicodemus).

The Angel (p. 205).	St. Andrew, Peter's Brother
St. Peter (p. 209).	(p. 213).
Jesus (p. 219, 222).	

Dr. Richard Morris kindly sends me the following note on the Dialect of this Mystery:—

"I've look'd over the 'Mystery' and find that it was originally in the Northumbrian dialect (has 2 and 3 sing. in -s, l. 1469, 1543 (is thou, 184/293); pl. in s, see l. 1426; *till*, sign of infinitive, ll. 992, 1335, 1345, 1580; *sho*, she, &c), but that it has been greatly alter'd and modernized (see footnote on p. 184, good *Northumbrian*).

"Northumbrian and Midland forms are mixed together (cp. *sho* and *shee*; 3rd pers. sing. in *s* and *th*, see p. 182), and whole lines have been alter'd to get a Midland *ryme* (cp. l. 203-4, original endings *wo* and *sho*; for *hee* = she, and not he; p. 202, l. 918-19, *sho* and *go*, original rymes).

"The Midland element is easily recognized to be of the West Midland type.

"1. The text contains a large number of Northern terms.

"2. pt. tense and pp. in -t, 'wipet, blessit, wrappit,' &c., &c.

"3. *Os*, as: This word occurs about 30 times, and as it is common in West Midland work, I take the frequent occurrence of it to be proof positive of Midland influence. The poem is still *Northern*, as distinct from *Southern*."

¹ Cp. pres. participles in -ing, not Northern; the dropping of *n* in past participles of strong verbs not Northern (p. 194).

THE BURIAL OF CHRIST.

[MS. E Museo 160 [once 226], (Bodl. Libr.), leaf 140.¹]

² [This is a play to be played, on part on gudfriday after-none, & þe other part opoñ Ester-day after the resurrectione, In the morowe, but at [the] begynnynge ar certene lynes which [must] not be saide if it be plaiede, which (. . . another line cut off).]

The prologe of this treyte or meditatione off the buryalle of Criste & mowrnynges therat.

A Soule that list to singe of loue
 Of Crist, that com til þe vs so lawe,
 Rede this treyte, it may hymm moue,
 And may hym teche lightly with awe,³
 Off the sorow of Mary sumwhat to knawe,
 Opon gudfriday after-none;
 Also of theapostiles awe,
 And how mawdleyñ sorowe cessit not son;
 And also
 How Iosephe of Aramathye
 And othere persons holye;
 With Nichodeyme worthely,
 How in thair harte had wo.
 Fyrst lat vs mynde how gud Iosephe,
 On this wise wepite Cristes dethe:—

This Treatise
 tells of the
 4 sorrow of Mary,

the Apostles,
 8 Mary Mag-
 dalene,

Joseph of Ari-
 mathea,

Nicodemus,

13 and Joseph.

15

¹ The MS. is lettered on the back:—"Cronol. Papish Play." The stanzas are almost all 6 lines, *aab, ccb*; some 8, *aaab, cccb*. The Virgin's Complaint, p. 191-3, is mainly in eights, *abab, bcbe*, with some sixes and sevens. Some couplets follow it. Parts of it (p. 194-5) have the same burden 'Who can not wepe, com lerne of me,' as the earlier poem in my *Hymns to the Virgin and Christ*, E. E. T. Soc. 1867, p. 126-7.

² In margin of leaf 140 back, at foot.

³ withal.

Iosephe.

Great wrong has been wrought to-day.	A Lesse ! that euer I leuit thus longe ! This day to se so grete wronge ! So fell Cruellitee & paynes stronge Were neuer seyn or this !	19
Christ's blood has flowd, and	Such envy, such rancor, such malesse ! Of crueh tormentes such excesse ! O pilate, pilate ! in thy palesse, He that neuer did amyse, This day was dampnyt ! o Innocent bloode, Most of vertue, most graciose & gude, This day stremyt owt lik a floode	23 24
turnd Calvary's green to red.	And lyk a ryvere grete ; On caluery mownt, on lenghe & brede ! O caluery ! thy greyn colore is turnyd to rede By a blessit lammes bloode which now is dede.	27
[leaf 140, back]	Alese ! for faynt I swete, Remembringe that so cleyne on Innocent shuld dye, Which ledd his life the most perfitye, And wrougħt sich warkes wonderoslye, Ose Iudea can recorde.	31 32 35
What creature but God could raise a dead man,	What mortall creature, that powre myght haue To make a dede man rise owt of his graue, Lyinge ther-in iiij dayes tayve, But god, the gretist lorde ?	39
or give sight to the blind ?	A man to haue his sight, born starke blinde, From Adams Creation where shaħ we fynde ? Or what prophettes can ye call to mynde, Of whom maybe verryfyed	40 43
	So grete a miracte aboue naturs righte ? To many othere blind men he gaue the sigħte, And wrougħt many wounders by godly myghte, As it is weħ certifiede.	47
	From the hyħ I com bot now down, Wher I left the holy women in dedly swoun. O ye pepuħ of this cetye & of this town,	48

Herd ye not the Exclamation 51

And the grete bruñte which was on the h[i]H,
 "Crucify hym! Crucify hym! slo hym & kiH!"
 Peace! now harkyn! I pray you stand stiH;
 Methink I here lamentation.¹

The Jews cried,
 "Crucify him!"

55

thre mariye sais aH to-gider in a voce.

[leaf 141]

Aiunt iij marie

O most dolorose day! O tym of gretist sorowe! 56

The 3 Maries
 lament.

Mawdleyñ

O sisters,² stand stiH vn-tyH to-morowe!
 I trow I may not leue.³

58

Ioseph

I here the mawdleyñ / bitterly compleyn.
 What gud creature / may hym-self refrayñ
 In this piteose myscheffe.⁴

Joseph sympa-
 thises.

61

j^a maria.

O day of lamentation!

62

ij^a maria.

O day of exclamacione!

Thrid mary.

O day off suspiratione!
 Which Iewes shaH repent!

The Maries
 lament again.

65

Mawdleyñ.

O day most doloruse!

ij^a maria.

O day paynfulH & tediose!

¹ Off the wepinge of the iij Maries.

M[An, harkyn how mawdleyñ with the maris ij^a
 Wepis & wringes thair handes os thay goo.]
 These two lines crosst through with red ink.

² saide mawdleyne crosst through.

³ This line is crosst through:

This hard holy Ioseph standinge ryght gayn

⁴ The MS. adds :—[The maries in that statione

Then saide on this fascione]

Lines crosst through.

ij^a maria.

O pepuht most crueht & furiose,
Thus to slo an Innocent! 69

ij^a maria

Christ hangs
on the Cross, O mawdleyñ, your master dere, 70
How rewfully he hinges here,
That set you first in ceile! 71

Mawdleyñ

¶ A! cesse, sisters! it sloes my chere!
His dulfuht deth I may not bere!
Devowt Iosephe, I se hym here,
Our cares forto keyle. 76
O gud Iosephe, approche to vs nere;
wounded with a Behold hym wowndit with a spere,
spear; That louede yow so weyht! 79

Iosephe

¶ O¹ mawdleyñ, said Ioseph,² I pray you here;
& your susters als to be of gud chere.

Magdal[eyn

¶ O frende Ioseph! this prince had neuer pere!
[leaf 141, back] The weht of mercy / that made me clere; 84
And that wist ye weile. / 85
Nay, gude Iosephe, com nere & behold!
His body stark This bludy lammes body is starke & cold.
and cold. O! hadde ye seyn his paynes many-fold,
Ye wald haue beyne right sory. 88
Iosephe! luk bettere, behold & see,
In how litiht space how many woundes bee!
Here was no mercee,³ her was no pitee,
But Cruel delinge paynfully. 92
O goode Iosephe, I am aht dysmayede 93

¹ gud crosst through, instead of said Ioseph.

² The poetaster has again forgotten that he's writing a play.

³ mercee altered.

To see his tendere fleshe thus rewfully arayed,
 On this wise so wofully displayed,
 Woundit withē nayt & spere ! 96
 O dere Iosephe / I feyht my harte wex cold,
 Thes blessite fete / thus bludy to be-hold,
 Whom I weshid *with* teres manyfold,
 And wyped with my heare. 100
 O how rewfult / a spectakill itt is ! 101
 Neuer hast bee seyn / ne shaft be after this,
 Such cruelt rigore to the kinge of blisse ;
 The lord that made aht, 104
 Thus to suffere in his humanitee,
 And that only for our iniquitee !
 O makere of man ! what loue & pitee
 Had thou for vs so thraht ! 108
 O gude Iosephe, was ye not present here ? 109

Christ's blessed
feet are bloody.

The Lord of all
has suffered for
man's iniquity.

Ioseph.

¶ Yis, moder mawdleynt, it changid my chere.
 The wonder was so grete, I yrkit to com nere.
 But I was not farre hence. 112 [leaf 142]

Magdalena.

¶ O Iosephe, If I told you euery circumstance
 Of the moste merite & perseueraunce
 Of hym þat neuer did offence, 115
 Thys highe kinge þat hinges befor our face,
 Displayede on Crosse in this piteos place,
 And teht you of his pacience ; 118
 Frende Iosephe, this day am I sure, 119
 Scantly *with* force ye myght it indure,
 But your hart shuld tendere 121
 How he sufferte to be takid,
 Sore scourgit & nakit
 On aht his body sclender ! 124
 And not-with-standinge your manly hart, 125
 Frome your Ees the teres wald starte,

He never did
offence, and yet

was taken and
scourgd.

To shew your hevynesse. 127
 Com hithere, Iosephe, & stande ner this rood !
 The Lamb shed his blood. Loo ! this lamme spared not to shedd^d his blude
 With most paynfull distresse ; 130
 Her was more rancore shewed than equitee, 131
 Mich more malace than ony pitee,
 I reporte me ; your-self behold & see !
 His pain passes all other. His payn passis aH othere ; 134
 AH if he were the prince of peace,
 Therfor my sorow haves no releace.

Iosephe

¶ Gude mawdleyñ, of your mowrnynge cease ;
 It Ekes my doole, dere moder : ¹ 138

Maria Iacobi ij^a

Who can but sorrow for it ? Goode frende Iosephe, what creatur maye 139
 But sorow to se this wofull daye,
 [leaf 142, back] The day of gretist payne ? 141

Maria solamee

¶ ² Wo & sorow must nedes synke
 Mor in our hartes than met & drinke,
 To se our saueyore slayne. 144

Iosephe.

¶ Alese, women ! ye mak my hart to relente, 145
 Beholding his body thus torne & rente,
 That inwardly I wepe ; 147
 But, gude Mawdleyñ, shew vnto me
 The Virgin Mary Where is mary his mothere so free.
 Who haues that maide to kepe ? 150

Mawdleyñ

A Iosephe, from this place / is sho³ gone. 151
 To haue seyn hir, a harte of stone,

¹ MS. has this line crosst through :—

The secund Mary began to saye

² The MS. puts before Wo, 'The thrid mary saide,' but it is crosst through.

³ wente *crosst through*.

For ruthe wald haue relente :	153	
Right many tymes emanges vs here		
Sche swownyd with most dedly chere,		swoond.
Ose mothere mekest kente.	156	
With full longe prayere, scant we myghte	157	
Cause hir parte from this peteose sighte ;		
Scho made many compleynte ;	159	
Ye saw neuer woman þis wise dismaide ;		
Zebedeus & Iohn hase hir convaide ;		Zebedee and John have taken her home.
To spek of hire I faynte.	162	
Many men spekes of lamentacion	163	
Of moders, & of their gret desolation		
Which that thay did in-dure	165	
When that their childer dy & passe ;		
But of his peteose tender moder, alasse,		
I am verray sure	168	
the wo & payn passis all other :	169	
Was ther neuer so sorowfull a mother		Never was mother so sorrowful as the
For inward thozt & cure,	171	[leaf 143]
When sho harde hym for his enmyse praye,		
And promesid the thefe the blissis aye,		
And to hir-self no word wald saye ;		Virgin when her Son didn't speak to her,
Sche sighid, be ye sure.	175	
The sonne hynge, & the moder stood,	176	
And euer sho kissid the droppes of blood		
That so fast / ran down ;	178	
Sche extendit hir Armes hym to brace ;		
But sho myght not towch hym, so high was the place,		and she could not touch Him.
And then sho fel in swoone.	181	

Iosephe

A Gude mawdleyne, who can hir blame,	182
, To se hir awne son in so grete shame,	
With-owt ony offence.	184
But, mawdleyne, had he ony mynd on hir in his passion ?	

Mawdleyⁿ

	3ee, yee, Iosephe ! of hir he had grete compassion,	
	Os apperit ^t by evidence ;	187
	For, hanginge on the Crosse most petyfully,	188
Christ lookt from the Crosse on His Mother,	He luyk ^d on that maide, his moder, rewfully,	
	And with a tender cow[n]tenaunce,	190
	As who say, " modere ! the sorow of your harte Makes my passion mor bitter & mor smarte, Ye ben ^d euer in my remembraunce.	193
and said that John should comfort her.	Dere modere, becawse I depart os nowe, Io ⁿ in my Cosyn ^d shaft waite on yowe, Your comferte for to bee."	194
	Loo, he had hyr on his graciose myn ^d , To teche a ^{ll} chi[l]der ⁿ to be kind ^d To fader & modere of dewtee.	199
	This child wald not lefe his moder alone,	200
[leaf 148, back]	Not-withstandinge hir lamentabi ^{ll} mone & hevynesse.	202

[Io]seph

¹ A, gud lady, fu ^{ll} wo was shee ! But can ye te ^{ll} what wordes saide hee There in that grete distresse ?	205
--	-----

Mawdleyⁿ

And in His	¶ ² O Iosephe, this lame most meke, In his Cruell tormentes & paynful ^l eke, But fewe wordes he had ^d ,	206
agony, He said "I thirst."	Saue that in grete Agonye He saide thes wordes, " I am thrustye," With chere demure & sadd ^d .	208
		211

[I]hoseph

¶ Mawdleyne : Suppose ye his desire was to drinke?	212
--	-----

¹ In the MS. the line before is crosst through :—¶ Than saide Iosephe right peteslee.

² ¶ Mawdleyⁿ saide crosst through.

Maudleyn

- ¶ Nay, verrellye, frende Ioseph, I thinke
 He thrustide no lyquore ; 214
 His thruste was of charitee ; Christ thirsted
 For our faithe & fidelitee,
 He ponderite the rigore, 217
 Off his passion done so cruellye ; 218
 For the helth of mannys sauht cheflye for the health of
 He thrustid & desired. 220 man's soul,
 And then, after tormente longe,
 & after paynes felh & stronge,
 This mekist lam expyrede : 223 and then died.
 For wikkit synners þis lamm is dede. 224
 Alese ! my hart wex hevy os lede,
 Myndinge my writchitnesse. 226
 Where was euer a mor synfuht creature
 Than I my-self ? nay, nay ; I am sure
 Was none of mor offencesse. 229
 O ! what displesur is in my mynd, 230
 Rememberinge that I was so vnkynd
 To hym that hinges here, [leaf 144]
 232 How unkind was
 I to Him !
 That hinges here so piteoslye
 For my synnes done owtragioslye !
 Mercy, lorde, I requere ! 235
 Not-withstandinge the gre[t] enormitee 236
 Of my fowle synnes, & of his humylitee,
 This lambe, this Innocent, 238
 For my Contrition he forgaue mee
 Only of his fre mercifuht pitee ;
 Neddes must my harte relente. 241
 This is the sacrifice of remission ; 242
 Crist, all synners havinge contrition,
 Callith to mercy & grace, 244
 Sayinge thes swete wordes, " retorn to mee,
 Leve thy syn, & I shalbe with thee,
 Accepte in euery place."
 Had not beyne his most mercyfuht consolacione, 248

He is with all
 who turn to
 Him.

I, wreche of all wretches,¹ into desperation
 Had fallen right dangerouslye; 250
 My dedes were dampnabill of righte,
 But his mercee accepte my harte contrighite,
 And reconsiled me graciouslye. 253
 O mekeste lambe, hanginge here on hye! 254
 Was ther none other meyn but þou must nede dy,
 Synners to reconsyle? 256

How I sorrow
 for Him!

A, Sisters, sisters! what sorow is in me,
 Beholdinge my master on this peteose tree!
 My harte fayntes; I may no longer dree.
 Now lat me pawse a whyle; 260
 O, where shall any comfurth com to mee, 261
 And to his modere, that Maid so free?
 Wald god, here I myght dye! 263

[leaf 144, back]
 What can com-
 fort me?

ij^o Maries.¶² Gud Mawdleyne, mesure youre distillinge teres!

Mawdleyne

¶ O sisters,³ who may hold theire cheres?
 Thes are the swete fete I wipet with heris;
 And kissid so deuowtlye; 267
 And now to see tham thyrlite with a nayle,
 How shulde my sorowfull harte bot fayle
 And mowne contynually? 270
 Cum hithere, Ioseph, beholde & looke 271
 How many bludy letters beyne writen in þis buke,
 Small margente her is. 273

His feet that I
 wiped with my
 hair
 are pierct with
 a nail.

Iosephe

¶⁴ Ye, this parchement is stritchit owt of syse.
 O derest lorde! in how paynfull wise

¹ had fallen *crossed through*.² In the MS. these 3 lines are crossed through:—
 Ose mawdleyne thus sore did wepe
 The othere ij^o Maryes tuk gude kepe
 And saide righte soberlye³ saide sho *crossed through*.⁴ In the MS. the line before is crossed through:
 Than said Iosephe a nobille man of prise

Haue ye tholit this !	276	
O, all the pepill that passis here-by,	277	
Beholde here inwardlee with your Ees gostly,		See, ye folk, was
Consider weh & see,	279	ever Pain like
Yf that euer ony payn or torment		this which
Were lik vnto this which this Innocent		Christ has
Haues suffert thus meklee !	282	sufferd
Remembere man ! remembere weh, & see	283	
How liberaht a man this lord was & free,		
Which, to saue mankind,	285	to save Man-
On droppe of blude haues not kepit ne sparid !		kind ?
Fulh litt for ease or plesure he carid,		[leaf 145]
By reason ye may finde,	288	
Which on dropp of blood hase not resaruyd.	289	
O lord, by thy deth we beynd preseruyd ;		
By deth thou hast slayne deth ;	291	
Was neuer no love lik vnto thyn,		Never was Love
That to this meknes thy-selfe wald inclyn,		like His !
& for vs to yelde thy bresthe.	294	
Thou knew ther were no remedy to redeym syn,	295	
But a bath of pi blude to bath mans saule in ;		
And thou were weh ¹ assent	297	
To let it ren owt most plenteosly.		
Where wer euer sich love ? neuer, verrelly,		
That such wise wald content.	300	
To his fadere, for vs he made a sure render.	301	
Loo ! euery bone ye may nowmbere of his body tender,		
For vntollerabil paynes	303	
The tormentours sparede no Crueltee,		
With sharp scowrges te-terre his fleshe, ye may see,		His flesh was
With thorns thrust in his braynes ;	306	torn with
Grete nayles drevyn, the bones all to brake ;	307	scourges ; thorns
Thus in Euery parte the nayles thay did wrake.		were thrust into
O crueh wikkitnese,	309	His braynes ;
From the Crowne of the hede vnto the too,		nails were
		driven into
		Him ; His bones
		were broken in
		pieces.

¹ content *crossed through*.

	This blessit body was wrappit all in woo,	
	In payn & distresse.	312
Wounds are all over Him, in	In this displaid body, wher' may it be found,	313
	On spott, or a place, bet ther' is a wound,	
	Owther' mor or lesse.	315
[leaf 145, back] side, head, hands, feet.	Se his side, hede, handes & fete !	
	Lo ! All his body with blude is wete,	
	So paynfull was his presse.	318
	On yche parte he is paynede sore,	319
	Saue only the tunge, which euer-more	
	For synners did prayee.	321

Mawdlen.¹

O piteous sight !	Who saw euer a spektacle more pitevs,	
	A more lamentable sight & dolorus ?	
	AA ! this wofull daye !	324
	Alese, this sorow that I endure	325
	With grete inwarde hevynes & cure !	
	Alesse, þat I do not dye,	327
	To see hym dede, made me of noghte,	
	And with his deth thus haves me boughte ;	
O cruel torment !	O Cruell tormentrye !	330
	O dere master, be ye not displeasid	331
	Yf I myght dy with yow / my hart wer wel easid ;	
	O ! ffaynt, & faynt it is	333

Ioseph.²

	What meyn 3e women, in goddis name ?	
	Moder ! to mych sorow / 3e mak ; ye be to blame ;	
	I pray yow, leve all this !	336
But He shall rise again,	He that hingeth here of his humilite,	337
	From deth shall aryse, for right so saide hee ;	
	His wordes must nedes be trewe :	339

¹ The next line in the MS is crosst through :—

¶ To that word mawdene awnswert thus

² The next line in the MS is crosst through :—

¶ Holy Iosephe awnswert to this same

This is the finale cawse & conclusiōn,
 To bringe our mortall enemy to confusion to subdue Satan,
 And his powere to subdewe. 342
 For this cawse he descendit from þe hevynly place 343 [leaf 146]
 Born of þe mekist virgyn all full of grace,
 Which now most sorowfull is. 345
 For that cawse he did our natur take,
 Thus, by deth, to sloo deth, ffor mannes sake, to slay Death,
 And to restor hym to blysse. 348 and restore Man to Bliss.
 Wherfor, good women, your-self comferte; 349
 Amongest vs agayn / he shaH resorte,
 I trust verrellye; 351
 I pray yow, compleyn not thus hevylee.

Mawdle[yn.]

¹ Nedes must I compleyn, & that most bitterlee,
 & I shaH tell yow whye :— 354
 In-sensibill Creaturs / beynd trovblid, 3e see; 355 All Nature is troubled.
 The son had lost his sight; Eclippid was hee; The Sun was eclipt; the
 Therth tremmblide ferfullie; 357 Earth trembled;
 The hard flynt & stone / is brokyn in sundre; Rocks rent.
 Yf resonable creaturs / be trowblid · it is no wonder;
 And emange all specialle, 360
 I, a wrechit woman / a, wrech! a, wreche! 361
 Behold these bludy welles / her may þou feche
 Balme more preciose than golde! 363
 O ye welles of mercy / dyggide so depe,
 Who may refrayn / who may bot wepe, Who can refrain from weeping at these streams of Christ's blood?
 These bludy streymys to be-holde? 366
 O fontains flowinge with water of life, 367
 To wash away corrupcion / of wondes infectye,
 By dedly syne grevose! 369
 All with meknesse is mesured this ground, with-out [leaf 146, back]
 dowte,

¹ The line before in the MS. is crosst through :—
 ¶ Than said Mawdleyne A Iosephe free

Wherin so many springes of mercy flowes owte,
Beholde, how so plenteose ! 372

Altera maria.¹

Mawdleyne, your mowrnynge avaylis nothings. 373
Lat vs speke to Iosephe, hym hertely desiringe
But let us find a way to take the Crucified to the Sepulchre. for To finde some gude waye, 375
This Crucified body downe to take,
And bringe it to sepulchre, & so lett make
Ende of this wofull daye. 378

Ioseph.²

3e shaft vnderstande yit more, that I 379
Haue beyne with the Iuge Pilat instantlye
Pilate has consented, and For this same requeste, 381
To berye this most holy bodye;
Ande he grauntid me full tenderlye
To do os me thought beste. 384
I haue spokene with Nichodemus also;— 385
Ye shaft se hyme takyn downe, or ye go;—
Nichodemus is coming to take the body down. That he taryes so longe, I merueil. 387
A ! I se hym now com vpwarde the hill.
Cesse of youre wepinge, I pray you, be still;
I trust all shalbe well. 390
Nichodemus, come nerre ! we haue longe for you
thougt.³ 391

Nicodemus venit.

[leaf 147] ¶ O worthy lorde, who made all thinge of noght,
With the most bitter payn to deth is thou broughte;
Thy name blessit bee ! 394

¹ The next line and a quarter are crosst through in the MS :—

¶ The othere Mary myldly gafe awnsweringe
And saide

² The next line is crosst through in the MS :—

¶ Then saide Iosephe gude women & worthy

³ The next 4 lines are crosst through in the MS :—

When that Nichodeme see Crist, þat all boght,
Hinge all hide in his blude,
Than knelide he downe with hartely hevy thoughte,
And saide with milde mude.

O, how a pitefult sight is this,
 To se the prince of euerlastinge blisse
 To hinge here on this tree, 397
 To hinge here thus soo piteoslye ! 398
 O most lovinge lorde, thy gret mercy,
 To this havese the constreynyð ! 400
 Why wold thyn awn pepið, þi awnð flokke,
 Thus crucyfy the, & nayð tið a stokke ?
 Why haves thou not refreynyð ? 403
 For fourty yere in wilderness, 404
 Their olde Faders in their progresse
 Thou fed with angelles foode, 406
 And brought tham in-to the land of promission,
 Wher they fand lond in euery condischion,
 And all thinge that was goodē. 409
 A ! A ! Is this their gramercy ? is this their reward ?
 Thy kindnesse, thy gudnese, Can they regard
 No better but thus ? 412
 Notwithstandinge the vesture of þi humanyte,
 That þou were the verrey son of god, þay myzt see
 By myracles most gloriose. 415

Nicodemus la-
 ments the Jews'

cruel return to
 Jesus for His
 goodness to their
 fathers,

and when His
 miracles showd
 them that He
 was the Son of
 God.

Ioseph.

¶ ¹ gude brothere, ² of your compleinte ² Cesse ! 416
 þe renewe agayne grete hevynesse,
 Now in thes Women here. 418

Nicodeme.³

Nay,⁴ gret comfurthe we may haue all,
 For, by his godly powere, arise he shað,
 And the thride daye apere. 421
 For ons he gaue me leue with hym to reasone, 422
 And he shewet of this deth, & of this treasone
 & of this Crueltee, 424

[leaf 147, back]
 But still He
 shall arise on the
 3rd Day.

¹ Then saide Ioseph *crosst through*. ²⁻² added above the line.

³ The next line is *crosst through* in the MS :

¶ Nay, saide Nicodeme, it may befall.

⁴ That *crosst thro*, Nay added.

- And how for mankynd he com to dye,
 And that he shuld arise so glorioslye
 By his myghtee maistee 427
 And *with* our flesch in hevyn tiff ascend : 428
 Christ Himself told me this. Many swete wordes it plesit hym to spend
 Thus speking vnto me, 430
 That no man to hevyn myght clym,
 But if it were by grace of hym
 Which com down to make vs free : 433
 Nemo ascendit in celum nisi qui descendit de celo.
 Ioseph, redy to tak crist down, sais.
 Let us then take down the Body, To tak down this body, lat vs assaye ! 435
 Brother Nichodemus, help, I yow praye !
 On Arme I wald ye hadd, 437
 and knock these big Nails out. To knock out the nayles so sturdy & grete.
 O safyoure ! they sparid not *your* body to bete ;
 They aught now to be sadd. 440
 Mawdleyne.
 Gude Iosephe, handiff hym tenderlye ! 441
 Iosephe.
 Magdalen, hold His feet ! Stonde ner, Nichodemus ! resaue hym softlye !
 Mawdleyne, hold ye his fete ! 443
 [leaf 148] Mawdleyne.
 Make haste. Haste yow, gude Iosephe, hast yow whiklye !
 His Mother is coming. For Marye his moder with com, fer I ;
 A ! A ! that virgyne most swete ! 446
 Nichodemus.
 I saw hir benethe on the othere sid ; 447
 With Iohn I am sure sho with not a-bid
 longe frome this place. 449
 Mary, virgyn & mother, com then sayinge.
 ¶ A, A, my dere sone Iesus ! A, A, my dere sone Iesus !

Ioñ euangeliste.

Gude Marye, swete cosyñ! mowñ ye not thus,
Ye see how stonde the case. 452

Mawdleyne.

Allese, scho commys! A, what remedye!
Gud Ioseph, comfurth hire stedfastlye, 454
That virgyne so full of woo! 455

Mary virgyn sais, falles in swowñ.

The Virgin Mary

Stonde stiñ, frendes! hast ye not soo!
Haue yee no fere of mee; 457
Lat me help to tak my dere son down!

asks leave to
help,

Mary mawdleyñ.

Lo! I was sure sho walld fañ in a swowñ!
Her, on euery sid, is pitee. 460

and then
swoons.

Iosephe.

Help, Mawdleyñ, to revyue hir agayñ!
A. a. This womans harte is plungid with payñ! 461
Hir sorowe sho cane not cesse. 463

They revive
her.

Ioñne euangelist.¹

A, A! dere Ladee, wherfore & why
Fare ye on this wise? wiñ ye here dy?
Leyf of this hevynesse! 466
Ye promesit me ye wold not do thus. 467

[leaf 148, back]
St. John prays
her to bear up,

Mawdleyñ.

Speke, ladye! speke for the loue of Iesus,
Youre swete sone, my master here! 469

Marye virgyn.

A, A! Mawdleyñ, mawdleyñ! your master so dere!

j^o Maries.

Most meke modere, be now of gude chere! 471

Ioñ Euangeliste.

Wipe away that rynnys owte so faste! 472
From your remembraunce, rayse owt at þe last
Of his passion the Crueltee. 474

and forget the
cruelty of her
Son's sufferings.

¹ repeated over leaf.

Iosephe.

Tak comfurthe, maryl this wailinge helpes nothinge.
 Your dere son we wil to his sepulcre bringe
 Als it is all oure dewtee. 477

Mary Virgyn.

The Virgin Mary laments	God reward yow of your tendernesse !	478
	I sha'll assiste you with all humytnesse ;	
	But yit, or he departe,	480
	Suffere me my mynd for to breke,	
	How be it full scantly may I speke	
	For faynte & feble harte :	483
(leaf 149)	A, A, Cosyn Iohn ! what sha'll I saye ?	484
	Who saw euer so dolfull a daye,	
	So sorowfull a tym, as this ?	486
her Son's death,	This wofull moders sorow / who cane itt expresse,	
	To se hir own chylde sleyn with cruelnesse ?	
	Yit myn own swet son, your woundes wold I kysse,	489
and calls to mind the Angel Gabriel's saluta- tion of her,	O, Gabrie'l, gabrie'l !	490
	Of gret Ioy did ye tell	
	In your first Salutation ;	492
	Ye saide the holigost shuld co[m] in mee,	
	And I shuld consaue a child in virginitee,	
	For mankind saluation.	495
	That ye said truthe, right well knaw I ;	496
	But ye told me not my son shuld dye,	
	Ne yit the thought & care	498
	Of his bitter passion, which he suffert nowe.	
and Symeon's saying that the Sword of Sorrow should enter her heart.	O ! old Symeon ! full suthe said yowe ;	
	To spek ye wold not spare.	501
	Ye saide / The sword of sorow suld enter my hart.	502
	Ye, ye, Iuste Symeon ! now I fell it smarte,	
	With most dedly payn !	504
	Was there neuer moder that felit so sore !	
	I-wise, Iohn, I fell it alway more & more !	
She swoons again.	Help ! help now, Mawdley !	507
	& cadit in extas[ia].	

Mawdleyñ.

Mek moder & mayde, leve *your* lamentation! 508
 Ye swown still on pase *with* dedly suspiration;
 Ye mare yowre-self & vs. 510 [leaf 149, back]

Ioñ Euangelist.

Ye shuld lefe of *your* paynfull afflictione,
 Callinge to *your* mynd his resurrection
 Which salbe so glorivse; 513
 This know ye, & þat beste 514

St. John bids
 Mary think of
 Christ's again-
 rising

Mary virgyn.

I know it weñ, or ellis in reste
 My harte shuld neuer bee; 516
 I myght not leve, nore endure
 On myñate, bot I am sure
 The thrid day ryse shañ hee; 519
 But yit havinge remembraunce 520
 The gret Cruelty & Feñ vengeance
 Of the Iues so vnkind, 522
 Which thus wikkitley has betrayed
 Goddes son, born of me, a mayd,
 Most sorowfull in my mynd. 525
 O Iudas! why didist thou betraye 526
 My son, þi master? what can þou saye,
 Thy-self for tiñ excuse? 528
 Of his tender mercyfull charite,
 Chase he not the on his xij to bee?
 He wald not þe refuse. 531
 Callyt not he þe to his *supere* & last refection? 532
 Cowth þou not put owt þi pesyn & infection
 Saue thus only, 534
 Vnto thy master to be so vn-kind?
 Was his tender gudnese owt of thy mynd
 So vn-naturallie? 537
 Gaue he not to the his body in memoriañ,
 And also in remembraunce perpetuañ 538

She says, that
 is her only sup-
 port.

She reproaches
 Judas for his

treachery to his

[leaf 150]
 tender Master.

At his suppere there? 540
 He that was so comly & fayre to be-holdē,
 How durst thou, Cruell hert, to be so boldē
 To cawse hym dy thus here? 543
 By thy treson, my son here is slayn! 544
 My swete, swetist son! how suld I refreyn,
 This bludy body to be-holdē? 546

Iosephe.

Gud dere Marye! git you hence!
 We shañ bery hym with all reuerence,
 & ly hym in the moldē. 549
 Haue hir hence, Iohn, now, I desire! 550

Ihoannes Euangeliste.

Mary is askt to go away,
 Com on, swete lady, I 3ow requyre;
 I shañ gife yow attendance. 552

Iosephe.

On of yow women ber hir Companye!

Altera maria.

I shañ wayte on hir. Go we hence, marye!
 Put all this from your remembrance! 555

Marie Virgyn.

What meyn ye, frendes? what is your mynd?
 [leaf 150, back] Towardes me be not so vn-kinde! 556

His moder, am not I? 558

Wold ye haue the moder depart hym fro?

but she says she will stay by her son.
 To lefe hym thus, I wiñ not so,
 But bide, & sitt hym bye. 561
 Therfore, gud Ioseph, be content. 562

Iosephe.

Aa! Marye, for a gud consent
 We wald not haue you here. 564

Marie Virgyn.

Wold ye.re-newe mor sorow in me?

Iosephe.

Nay, gud lady, that were pitee.

Marye Virgyne.

- Than late me abide hym nere ! 567 The Virgin Mary
 Ioĥn ! why spek þe not for my comforte ? 568 prays them to
 Mi dere sone bad me to you resorte, let her stay by
 And allway on you caſt. 570 the Cross,
 Ye know weſt, her is my tresure,
 Whom I loue beſte, whom aſt my plesure
 is & euer be ſhaſt ; 573
 Her is my likinge & aſt my loue ; 574
 Why wald ye than me hens renoue ?
 I pray yow hartly, ceſſe ! 576
 Departe I may not, bot by fors conſtreynyð.
 Remembringe departinge, ales, my hert is paynið
 mor then I may expreſſe ! 579 [leaf 151]
 Now, dere swete coysyn ! I you praye ! 580
 Myn awn dere loue, which on thursdaye,
 Of his grace ſpeciall, 582 and, in remem-
 Of his lovinge mynd & tendernesſe, brance of
 And of verrey Inward kindnesſe, Chriſt's love to
 At ſuppere emanges you aſt, 585 them,
 He admyttid you frendly for to reſte 586
 & ſlepe on his holye godly breſte,
 For a ſpeciall prerogatif, 588
 Becauſe of your virginite & clenneſſe,
 Der' coſyn, encrease not myn hevynesſe
 Yf ye deſire my life ! 591
 But, gud frendes, here in-treyt not ye, 592 to let
 But be content, & ſuffere mee
 Ons yit for to hold, 594
 For to holde here in this place,
 And in myn armys for to embrace
 This body which now is cold, 597 ner once more
 This bludy body woundit ſo ſore, hold her Son's
 Of my ſwet ſon : Ioĥn, I aſke no more ! 599 body in her
 arma.

	Iohn Euangeliste.	
	Lady, if ye wil haue moderation	600
	Of youre most sorowfuH lamentacion),	
Saint John	Do as ye list, in this case.	602
	Marie virgyne.	
	Iohn, I shaH do os ye thinke gude.	
[leaf 151, back]	GentiH Iosephe, lat me sit vnder your rude,	
	And holde my son) a space.	605
	Nichodemus.	
and Nicodemus consent.	Let vs suffere the modere to compleyn)	606
	Hir sonnes dethe in verrey certeyn),	
	ThH ease hir & content).	608
	Iosephe.	
	Ye! so shaH hir sorowfuH harte	
	Alway to suffere smarte,	
	And we can) bot repente.	611
	Marie Virgyn).	
The Virgin takes Christ's body in her arms,	O sisters, Mawdleyne, Cleophe, & Iacoby!	612
	Ye see how pitefuH my son) doth lye	
	Here in myn) armys, dede!	614
	What erthly mother may refreyn),	
	To se hir son) thus Cruelly sleyn),	
and laments over Him,	A! my harte is hevy os lede!	617
	¶ Who shaH gife me water sufficient),	618
	And of distillinge teris habundance,	
	That I may wepe my fiH with hart relent	
	After the whantite of sorowfuH remembrance?	621
[eights: abab, bcbe]	¶ For his sak that made vs aH,	622
	Which now ded lyes in my lappe;	
recalling His Birth and	Of me, a mayd, by grace speciaH,	
	He pleside to be born), & sowket my pape.	625
[leaf 152]	He shrank not for to shew the shape	626
Circumcision.	Of verreye man at his circumcison),	
	And þer shed his blude for mannys hape.	

- Al-so at my purification),
¶ Of hym I made a fayre oblation),
Which to his fader was most plesinge.
For fere, than, of herodes persecution),
In-tiſt egip[t]e fast I fled with hym—
His grace me gidid in euery thinge,—
& now is he dede ! that changes my cher !
Was neuer child to moder so lovinge !
Who þat cañ not wepe, at me may lere.
¶ Was neuer deth so Cruell as this,
To slo the gyvere of aH grace.
Son ! suffer me your woundes to kisse,
& your holy blude spilt in this place !
Dere son ! ye haue steynyð your face,
Your face so frely to behold.
Thikk bludy droppes ryñnes down a-pace,
Speciosus forma, the prophet told.
¶ But alese ! your tormentes so manyfold
Hase abatid your visage so gloriose !
Cruell Iewes ! what mad yow so bold
To commyt þis Crym most vngraciose,
Which to your-self is most noyose ?
Now shaH aH the cursinges of your lawe,
Opon yow faH most myschevose,
& be knawen of vagabundes ouer awe.
¶ He & I com both of your kyn),
And that ye kithe vn-curtleslye ;
He com for to fordoo your syn),
But ye for-suke hym frowardly.
Who can not wepe, com sit me bye,
To se hym that regnyd in blisse,
In hevyn with his fader gloryoslye,
Thus to be slayn in aH giltlesse.
¶ Son ! in your handes ar holes wid,
And in your fete that so tender were ;
A gret wounde is in your blessit sid,

629 The Virgin
630 Mary's Lament
over Christ's
Corpse.

633

Now is my dear
child dead.

637

638

Let me kiss his
wounds.

641

645

646

Cruel Jews,

649

you shall be
cursed, and
[leaf 152, back]

653

vagabonds
everywhere,

654

657

for slaying my
Son, the King of
Heaven.

661

662

The Virgin
Mary's Lament
over Christ's
Corpee.

Fuȝ deply drevyn *with* a sharpe sper'; 665

Your body is bete & brussid here;

On euery sid no place is free:

Nedes muste I wepe *with* hevy chere.

Who can not wepe, com lern at me, 669

¶ And beholde *your* lorde, myn awn der son, 670

Thus dolfulye delt *with*, ose ye see.

My dear Son's
head is pieret
with thorns.

Se how his hede *with* thornys is thronge!

Se how he naylit was tiȝt a tree! 673

His synows & vaynes, drawne so straytlee,

Ar brokyn sonder by payns vngude!

Who can not wepe, com lern at me,

He hange on the
Rood.
[leaf 153]

And be-holde hym here þat hange on rude!

¶ Se aȝt a-bowte the bludy streynes! 677

O man! this suffert he for thee!

Se so many feȝt & bitter peynes!

This lamme shed his blude in fuȝt plentee: 681

Who can not wepe, com lern at mee!

Se aȝt his frendes is from hym fled!

He is all blood,
froin head to
foot.

Aȝt is but blude, so bett was hee

Fro the sole of his fute vnto þe hed! 685

¶ O swete child! it was nothing mete— 686

Saue *your* sufferance, ye had no pere,—

To lat Iudas kisse thes lippes so swete;

To suffer a traytor to com so nere, 689

To be-tray his master myldist of chere.

O my swete child! now suffer yee

Let me kisse
Him,

Me *your* moder, to kisse yow here,—

Who can not wepe, com lern at me!— 693

¶ To kisse, & swetly yow imbrace; 694

Imbrace, & in myn armes hold;

hold Him in my
arms, and look
on His blessed
face.

To hold, & luke on *your* blessit face;

Your face, most graciose to behold; 697

To beholde so comly, euer I wold;

I wold, I wold, stiȝt *with* yow bee;

Stiȝt *with* yow, to ly in mold, 700

Who can not wepe, com lern) at me!

¶ My wiþ is to dy, I wald not leve;
Leve, how suld I? sithen dede ar yee.

My lif were ye / noght can me greve,
So þat I may in *your* presence bee.

Me, *your* wofuþ moder, her' may ye se;
Ye see my dedly sorow & payn,—

Who can not wepe, com lern) at mee!—

To see so meke a lambe her slayn);

¶ Slayn) of men that no mercy hadd;
Had they no mercy, I reporte me see;

To se this bludy body, is not *your* hart sadd?
Sad & sorowfuþ, haue ye no pitee,

Pite & compassion) to se this crueltee?

Crueltee, vnkindnese! O men most vnkind!

Ye that can not wepe, com lern) at mee!

Kepinge this Crucifixe stiþ in *your* mynd!

¶ When ye war born), of me, a mayde myld),
I sange lullay to bringe you on slepe:

Now is my songe, alese, ales, my child!

Now may I wayle, wringe my handes, & wepe!

Who shalbe my comforth? who shaþ me kepe,

Save at *your* departinge ye segnyte to mee

Iohn, *your* cosyn),¹ most virtuus & zepe,

Who that can not wepe, com & lern) at mee!

¶ O derest childe! what falt haf ye done?

What was *your* trispace,—I wald knav it fayn),—

Wherfor *your* blessid blude is forsiþ forth to rone?

Haue murtheriþ any person) or ony man slayn),

That *your* avn) pepiþ þus to yow dose endeyn)?

Nay / nay / nay / ye neuer did² offence!

Was neuer spote of syn) in *your* cler' conscience!

¶ And not-withstandinge their feþ indignation),

Only of gudwiþ & inward charitee,

Also for loue, & mannes saluation),

702 The Virgin
Mary's Lament
over Christ's
Corpse.

[leaf 153, back]

705

709 My meek Lamb
is slain by
710 merciless men.

713

717

718 When He was
born, I sang
Him lullaby;
now is my song,
Alas! Alas!

721

724

726 [Is: abab, dcc.]
What was His
fault, that He
was slain?

729

[leaf 154]

732 None. No spot
of Sin was in
733 Him.

¹ 'standinge in *this* place' *crosst through*. ² MS. did of.

The Virgin
Mary's Lament
over Christ's
Corpse.

3e haue suffert all this of your humylitee ! 736

Of your large mercee, gret was þe whantite ;

Grete was þe multitude of your merites all,

Thus for mannes sake to tast þe bitter gall. 739

¶ Soñ ! helpe, help your moder in this wofull smarte !

Son, comfort
your woeful
Mother !

Comfurth your wofull moder, þat neuer was vnkind !

In your Conception, ye reyoiet my harte ;

But now of dedly woo / so gret cawse I find, 743

That þe Ioy of my haylsinge is passit fro my mynd.

Let me hold you
on my lap !

Yit suffer me to hold yow her' on my lape,

Which sumtym gafe you mylk of my pape. 746

¶ O swete, swetist child ! woo be vn-to me ! 747

O most wofull woman / your awn moder, loo !

Who shaft graunt it me / with you for to dee ?

What can I do ?

The son is dede / what shaft the moder doo ? 750

Where shaft sho resorte ? whider shaft sho goo ?

Yit suffere me to hold yow a while in my lap,

Which sum-tym gafe yow mylk of my pap !

Death, take me !

O creweh deth ! no lenger thou me spare ! 754

To me thou wer welcom, & also acceptabiht ; 755

[leaf 154, back]

Oppresse me down at ons / of the I haue no care.

O my son, my saueyour / & Ioye most comfortabiht,
Suffere me to dy / with yow most merciabiht ! 758

Or at lest lat me hold you / a while in my lape,

Which sum-tym gaue yowe þe milk of my pape ! 760

[1 siz.]
Wicked Jews,
hang me too on
the Crosse !

¶ O ye wikkit pepiht, with-out mercy or pitee ! 761

Why do ye not crucyfye & hinge me on þe crosse ?

Spare not your nayles / spare not your crueltee !

Ye can not make me to ron in greter losse 764

Than to lesse my son þat to me was so dere !

Why sloo ye not þe moder / which is present her ? 766

Dear Son,

¶ Dere sone ! if the Iwes / yit wiht not sloo me, 767

Your gudnes, your grace, I besech & praye,

call me to Thee !

So call me to your mercy, of your benignitee !

To youre mek suters ye neuer saide yit naye ; 770

Then may ye not your moder, in this cawse delaye.

The modere, *with* the child desires for to reste ;
Remembere myn awn son / þat 3e sowket^t my breste !

The Virgin
Mary's Lament
over Christ's
Corpse.

¶ Remember when *your* fleshe was soft os tender silke,
With the grosse metes then yow I wold not fede, 775

But gaue yow the licour / of a maydyns mylke ;
Tið Egip[t]e in myne¹ Armes / softly I did you lede ;
But *your* smylinge contenauñce I askit non other^t mede,

Then be content^t / that I *with* yow may riste,
Remembere my der^t son / þat 3e sowkit my briste ! 780

My dear Son, at
your birth I fed
you with
Maiden's Milk.

¶ At *your* natiuitee, remember, my dere son, 781
What vessel I brochit^t to *your* nobið grace !

Was þer neuer moder that brochit^t sich a ton !
From my virgyne pappes / mylk ran owt a-passe ; 784

[leaf 155]

To *your* godly power^t / natur gaf a place ;
Ye sowkit maydens milke / & so did^t neuer none,

Nore her-after shað / saue *your*-self alone / 787
¶ When ye sowkid^t my brest / *your* body was hole &

Then were you
whole and
sound.

sound.

Alese ! in *euery* place Now se I many wound !
Now, help me, swet mawdleyñ / for I fað to þe

Now are you
full of wounds !

ground !

And me, wofuð mary, help now, gud Ioñ ! 790

[Couplets.]

Ioñ Euangeliste

Than, gude swete lady, lef *your* gret mon ! 792

Mary Virgyñ

A. A. Mawdleyñ ! why devise ye nothings,
To this blessid body for to gif praysinge ? 794

Magdalene, sing
and praise my
Son's blessed
corpse !

Sum dolorose dtee Express now yee,
In þe dew honour of þis ymage of ptee, 796

Mawdleyñ

To do *your* biddynge, ladye, [I] be rightt fayn,
But yit, gud lady, *your* teres 3e refreyñ ! 798

Iosephe

Now, mary ! deliuer that blessit body tið vs !

¹ MS. myns.

Mary Virgyn

With þe tak from me / myn own son Iesus ? 800

Nichodemus

Gud lady, suffer vs to bringe hym to his grave !

[leaf 155, back]

Mary Virgyn

Dear Friends, Swete frendes ! suffer me mor respit to haue ! 802

Haue compassion of me, frendes, I 3ou praye !

So hastely, fro me tak hym not a-waye !

Yf to his sepulcre nedes ye with hym bere,

bury me with my Son ! Bery me, his moder, with myn awn son here ! 806

When he was lyvyng, to leue I desirid ;

Now sithen he is ded, all my Ioye is expirid ;

There-for lay the moder / in grave with the child !

Iohannes euangelista.

O mary, modere, & maiden most myld ! 810

Ordere your-selfe, os reson doth requere.

Iosephe

Com on ! lat vs bery this body that is here ! 812

Mary Virgyn

O, now myn harte is in a mortall dred ! 813

Can I not keep
Him, alive or
dead ?

Allas ! shaH I not kep hym nothire whik ne ded ?

Is ther no remedye ? 815

Yit, Iosephe, agayn the cloth ye vnfold,

Let me look on
His face once
more !

that his graciose visage I may ons behold,

I pray yow interlye ! 818

Iosephe

Pece, gude marye ! ye haue had all your will.

Mary virgyn

This parting
kills my heart

Ales ! this departinge / my tender hart doth kill ! 820

Gud Coysyn Iohn, yit spek a word for mee !

Iohne Euangelist

Be content, swet mary, for it may nott bee / 822

Mary Virgyn

[leaf 156]

A. A. toward me ye be verreye Cruell ! 823

Yit lat me bid ons myn own son far-well !

Let me bid my
Son farewell !

Ye may it not denye. 825

Now, fare-well, only Ioye of all my harte & mynd !

Farewell the derest / redemption of mankind !

Suffert most bitterlye. 828

Iohne Euangelist

Com one, gud Mary, com !

Nichodemus

Some of you women ber hir companye. 830

ij^o Maries

We shall gife hire attendance

Faithfully with humble reuerance. **Exeunt** 832

Iosephe

Now in his grave lat vs ly hym down, 833

Christ is laid in
His grave.And then resorte we agayn to the town, **sepelit**[ur]

To her what men will saye. 835

Mawdleyne, ye must hense departe.

Mawdlen

Ye, & that with a sorowfull harte,

Mownynge nyght & daye. 838

Fare-well, swete lambe ! far-well, most innocent ! 839

Wrichit mawdleyne / with most hartly intent

Mary Magdalene
resolves

Commendes hir to your grace. 841

Far-well, der master ! far-well, derest lord !

Off yowr gret mercye / 3e shall be world record

Her-after in ylk place / 844

Summe preciose balmes I will go bye,

845 [leaf 156, back]
to buy precious
balms to anoint
His body.

Till anynt & honour this blessit body,

Os it my dewty is. 847

Fayre Iosephe & gude Nichodemus,

I commend 3ou to the kepinge of Iesus !

He will whit 3ou all this. 850

Iosephe

Fare-weſt, mawdleyſe ! to *your*-ſelf comfurth take !
 Of this bleſſit beriaht / lat vs ane ende make ! 852
 Here now is he graviht, & her lyes hee, 853
 Which for loue of man, of his charite
 Suffert bitter paſſion. 855
 Gret comforthe it is vnto vs all,
 That the thride day aryſe he ſhaht
 In the moſt glorioſe faſſion. 858
 The tyme drawethe faſt, & approchis ner;
 Schortly I truſte ſum gud tidinges to her. 860
 Devowte Nichodemus, departe we as now.

Joseph takes
 comfort, because
 Christ will rise
 again on the
 third day.

Nicodemus.

Gladly, frende Ioseph, I wiht go with 3owe. 862

Thus her' endes the moſt holy

End of Part I.

Beriaht of þe body of Criſt Ieſu.¹ 864

¹ The ſecond part, *The Reſurrection*, runs on without a break in the MS.

[Part II. *Christ's Resurrection.*]

[*Mainly in Sixes, aab ccb. Note the long Sevens (ababbcc)
and short Sixes after l. 1133, p. 209.*]

Her begynnes his resurrection
on pas[c]he daye at Morn.

865 [leaf 156, back]

[*Scene 1.*]

Part II. Scene 1.

Mawdleyne begynnes, sayinge

Pascha.

O This grete hevynese & payn!
Alese! how longe shaft it remayn?

867 How long shall
my sorrow last?

How longe shaft it endure

869

And rist *with*-in my most carfull hart?

[leaf 157]

How longe shaft I feyle this dedly smarte?

Who shaft my sorowe cure?

872

How longe shaft I lef in desolation?

873

When shaft þe houre com of consolation,

That my master I maye see,

875 My Master was
crucified last
Friday,

Which opon the friday laste,

Was Crucified & nailit fast,

Peteosly tið a tree?

878

So pyteose a sight & lamentabið,

879

So dolorose & miserabið,

I hop ye shaft neuer fynd.

881

Cursid kayn was verrey Crueð,

And slew his awn brothere Abcð

Of a maliciose mynd;

884

Yit was he not so maliciose

885

Ose the crueð Jewes most owtragiose,

Which her' has slayn my lord!

887

The sonnes of Iacob, gret envy had

Agayns þer brother' Ioseph þonge, wise & sad,

by Jews crueller
than Cain,

Os scriptur doth record;

890

	Thay intendit to slo hym malishosly,	891
cruelier than Jacob's sons,	And yit þay did not soo Cruelly Os wrought thes Iewes wild!	893
or Herod who slew the Innocents.	Few 3eres past, herod the kinge Put to deth many 3onglinge, & many moders child	896
[leaf 157, back]	Here in the land off Israell; But of such Cruelte harde ye neuer tell Ose done was one Fridaye, When so grete rigore & tyrannye Was in theire hartes, to garre hym dye Which was so graciose aye!	897 899 902
Christ was more glorious than Abel and Joseph,	Abell & Iosephe wer gude & graciose, But theire dedes wer not so gloriose Nor of so vertuose kynd,	903 905
	Ose of hym which in his humanitee Wrought grete myracles in his diuinitee, Als ye may call to mynd.	908
	For all his werkes so well devyside, Emange tham thus to be dispised,	909
and yet was cruelly slain.	And with Cruellytly slayn! Ales! when I remembere his woo, Scantly may I spek or goo, In harte I haue such payn.	911 914
I have precious oyntments for His body.	I haue bought here oyntmentes preciose To ensalue his body most graciose, To doo it reuerence.	915 917
	My sister Cleophe saide that shee To the seputcre wald goo with mee, And doo hir diligence.	920
	Of the thridday this is þe mornynge, And of my dere master yit herd I nothings,	921
	Wherfor I am moste hevee.	923
[leaf 158]	Alese! felishipe her is noon!	
I will go to His grave alone.	Rathere then I faile, I wil go Alone. A, dere lorde! your mercee!	926

Secunde Marye commys in, & sais,
 A, my harte! what þou art faynt! 927
 How longe shaft we thus mak complaynt?
 So sorowfull tym neuer was! 929
 When shaft comforth com of our desire?
 What woman is this þat lyes here?
 It is mawdleyñ, alese! 932
 Sister mawdleyñ! why waile ye on this wise? 933
 Gud sister! we pray 3ou stand vp, a-rise! Magdalene, rise up!
 Comforth your-self wyslye! 935

Mawdleyñ
 Off your commynge, sister, I am glade;
 I-wise I know weñ þat 3e be sadd;
 Ye haue cawse, os weñ os I. 938

Secund Marye
 Ther is no gud Creatur, dar I saye, 939
 But inwardly sorowe he may, Every one sorrows for
 And compleyn bitterlye, 941
 To remembere the feñ torment
 And Cruell payne of this Innocent
 Which leuit so vertuoslye. 944
 Of his meknesse hymself he offred, 945
 What-soeuer payn to hym was profred,
 This lambe,¹ god[ys] soñ so free; 947
 Nothings ragid he, ne was vnpaciente, this Lamb's suffering.
 But euer most mekly tiñ his payñ he went, [leaf 158, back]
 With bayne benignitee. 950
 From the tym of Abrahame, 951
 & þat our faders from Egip[t] cam,
 Or when sorow was maste, 953
 I am suere was neuer day so piteouse,
 So doolfuñ, & so dangerous,
 Ose friday that is paste, 956
 When all the crueltye was owt sought, 957
 Never was day so piteous as last Friday,

¹ þat or ys blotted.

- To distroy hym made all thing of noght,
 To sloo hym that gyves life! 959
 Owt of my mynd this neuer goo shaft
 That for man, diete the maker of all,
 By his manhed passyve. 962
- when the Maker
 of all, died for
 Man.
- Mawdleyne
 So doolfull a day was neuer befor this! 963
 But go we to the Monymment wher his sepulcre is,
 To anoynte his body there. 965
- Secund Marye
 Sister, I com for that sam Intent;
 Ther is nothings can me better content;
 To go, I haue no fere. 968
- Mawdleyne
 Then, gude sister, lat vs goo devowtlee. 969
- Secunde marye
 Abide! yonder commes Marye Iacobee;
 I trow, with vs sho will goo. 971-2
- The Three
 Maryes,
 [leaf 159]
- Thride Marye commys in
 O gude sisters, how is it with zowe?
- Mawdleyne
 A, dere sister! neuer soo evill os nowe!
- Thrid Marye
 Gud mawdleyne, say not soo! 975
 This is the third day, ze remember weh. 976
- on this 3rd day,
- Mawdleyne
 Ye; bot of my master & lorde, I her not tell,
 Therefore I can not cease. 978
- will go to their
 Lord's
 Sepulchre.
- We were goynge to [the] Monymment
 Wher-os lyeth that swete Innocent.
 Loo, here, Oyntmentes of swetnese! 981
- Thrid marye
 Gude sisters, on yow shaft I wayte.

Secunde Marye

Then let vs tak þe way furth straye.	983	
Mawdleyñ		
Sisters, I perceyve the place is her-bye ;	984	
Lat vs ordeyn our oyntmentes accordingle		
With all humylite.	986	
Here lyes he þat was mercifull to synners all !		The 3 Maries reach Christ's Tomb.
Here lyese he, most piteose when we did call !		
Com nerr sisters, & see !	989	
Lo, here is the place wher þe body was laide,	990	
Which born was of a virgyn & a cleyn maide.		
Till honour it, gretē cawse haue wee.	992	[leaf 159, back]
Gud sisters, be we not affrayde		
To do hym reuerence & dewtee !	994	
Here he lyeth, whose ¹ lif surmountes all oþer,	995	
Which raysed from deth to lyve, Lazarus my broþer,		
Now a levinge man !	997	
He lyese her, which by his powre devyn,		
In chana Galilee turnyde water to wyn,		
Ose many testyfy Can.	1000	
The angeñ spekes :		The Angel tells them
Whom seke ye, women sanctifiede ?	1001	
Three maryes to-gider sais :		
Iesus of nazareth crucified,		
The redemer of mankind !	1003	
Angeñ.		
He is resyne ! he is not here !		that Christ is risen.
To his disciptes he shaft apere ;		
In galilee thay shaft hym fynd.	1006	
Mulier, quid ploras // Woman, why wepis þou soo ?		
Mawdlen		
For myn harte is full of sorow & woo.	1008	
My lorde, þat was the kinge of blisse,		
Is takyn away ; I wat not wher he is.	1010	

¹ MS. whose whose.

Angel

The Angel again tells them	Com hidder, women ! approchie mor nere !	1011
	Be of gude comfurth & of gud cher',	
	For so gret cawse ye haue :	1013
	He that ye seke so beselye,	
	With gude mynd so faythfullye,	
[leaf 160] that Christ has risen, and	Is resyn here from his grave !	1016
	The son of gode, in his humanite	1017
	Sufferde deth / & by his diuinitee	
	Is resyn the thrid daye.	1019
	For redemption of man was he born,	
	Displayede on the crose, & all to-torn	
	In right piteose araye.	1022
has won the victory.	The bateil is done, & victorie renuyd !	1023
	The grete enemy of man þerby is subduyd,	
	That most hatid mankynd.	1025
He shows them where the Body lay, and bids	Com hidder, & behold with your Eye	
	The place where þe body did lye !	
	Be Ioyeos now of mynd !	1028
them take the bloody cloth that was put on Him on the Cross.	Loo ! here is the cloth droppid blud,	1029
	Which was put on hym takyn of þe ruð,	
	Ose your-self did see.	1031
	For a remembrance, tak it yee,	
	And hy yow fast to Galilee ;	
	For ther', apper' shaft hee.	1034

Mawdleynd

	Yit must myn herte wepe Inwerdlye,	1035
	Yit must I mowrn contynuallye,	
	Myndinge my master dere.	1037
Mary Magdalene still mourns.	O ! what myn harte is hevy & lothe,	
	When I beholde this piteose clothe	
	Which in my hande is here ;	1040
	This cloth with blude þat is so stayned,	1041
	Of a maydens child so sor constraynid,	
[leaf 160, back]	On Cross when he was done !	1043

O rygore vnright ! O crueltee !
 O wikkit wylyfthnese ! O peruersitee !
 O hartes harde os stone, 1046
 to Put to deth a lamb so meke ! 1047
 WeH may the teres ron) down) your cheke !
 WeH may your hertes relent, 1049
 Myndinge the payn) my lord & master felte !
 O ! in my body my herte now dothe melte !
 To dy, I were content ! 1052

She'd be content
to die.

Secund Marye

Sister Mawdlen), to blame ye are, 1053
 With this dedly sorow your-self to marre,
 Your-self thus to torment, 1055
 Ye torment your-selfe, & crucifye ;
 Ye haue cawse to tak gladnes, & whye,
 Ye haue proue evident, 1058
 That your master & oures, by his godly myght 1059
 Is resen from deth / to lyfe ! an angeH bright
 Schewes thes tidinges tiH vs, 1061
 And shewed vs the place / wher his body laye,
 Which is not ther' / for-pi let passe a-waye
 Our sorow most gevrouse. 1064

The other
Maryes assure
her that Christ
is risen,

Thride marye

Sister Mawdley), in your hart be stabiH ! 1065
 We shaft here tidinges right comfortabiH,
 And þat I trust shortlye ; 1067
 For that is suth veritabiH,
 Saide so afore suthlye. 1069

and good tidings
'll soon come.

Mawdley)

[leaf 161]

A. A. Sisters / my slewth / & my negligence ! 1070
 I haue not don my dewty ne my diligence,
 Ose vnto me did fatt ! 1072
 At my masters sepulcre, if I hade gifen atten 'ance,
 And waytid) wisely with humbte affiance
 Os I was bound) most of aH, 1075

Mary Magdalene laments that she didn't come earlier to see Christ's arising.	I shuld haue seyn his vprisinge gloriose Of my swete lorde / of þe which desirose I am, & nedes must bee.	1076 1078
	¹ Alese, sisters! I was to tidiose, That holy sight to see. ¹	1080
	Than I shuld haue had comfort vncomparabiþ, Of the which Ioye / to speke I am not abiþ; Than I hade seyn my lorde	1081 1083
	To haue resyn from his sepulture, With his bludy woundes, of hym I had ben sure. Ales! when I record	1086
	How I myghte haue had a sight of your presence, Who then aught of verrey congruence To be mor glad than I,	1087 1089
He, by His mercy, had call'd her, the greatest of sinners, had let	Which ye haue callid by your grace onlee, Beynge gretist synner / vnto your large mercee, And that most ² curtesly?	1092
	Whoso wil not wayte when þat tym is, When faynest he wold therof, shaft he mysse; So it faris by mee.	1093 1095
	O, wold to god I had made more haste! My slewthfuþ werke is now in wast!	
	þit, gud lord, haue þou pitee!	1098
[leaf 161, back] her, at Simon's dinner,	When Symon to dyner did hym call, Amonges the gestes & straungers all, With meknese soberlye	1099 1101
	I com in with mynde contrite, For I hade levid in fowþ delite, In syn of licherye.	1104
	Not-with-standinge the gret abhomynation Of my grete synnes fuþ of execration Yit of his benignite—	1105 1107
	As with all mercy he was replete— He sufferte me with teris to wesh his fete! Loo, his mercyfuþ pitee!	1110
wash His feet with her tears,		

¹ These 2 lines are at the bottom of the page.² 'gracioslye or' *croast thro.*

My synfuł lippes, which I did abuse, 1111 and touch His
 To towch his blesst fleshe he wald not refuse; flesh with her
 And ther right oppenlye, 1113 sinful lips.
 Off his most piteouse tendernese,
 The pardoun of my synnes & gret excesse, He pardond all
 He gaue to me hoolye! 1116 her sins.
 Now may I wringe, both wepe & wayle, 1117
 Myndinge on friday his gret bataile
 He had on crosse of tree, 1119
 And tuk opon hym for vs all
 To ouer-com the fend þat made vs fall.
 A, Sisters! wełł mownd may wee! 1122

Secund marye :

Sister Mawdleynd! it is bot in vaynd 1123
 Thus remedillesse to mak compleynd;
 Ther-for it is the best, 1125
 Ych on of vs a diuerse way to take.
 His apperinge, Ioyfuł may vs make,
 And set our hartes in reste. 1128

[leaf 162]
 The 3 Maries
 agree to
 separate,

The thride marye :

Ye, to sek & inquere, let vs faste hye; 1129
 Sister mawdlen, this is next remedye;
 And þerfore departe wee. 1131

¹Mawdleynd :

O lorde & master! help vs in hye
 To haue a sight of thee! ¹ 1133

that they may
 the sooner see
 Christ.

Tunc exeunt hee tres Marie.

[Scene 2.]

Part II. Scene 2.

Petrus intrat, flens amare. ²

O Allmyghty god, which with thyn inward Ee 1134
 Seest the depest place of mannys conscience,
 And knowest euery thinge most cler & perfitlee,

¹—¹ These 3 lines are at the foot of the page.

² Some stanzas of long sevens, *ababbcc*, now alternate with the old sixes, *aab aab*, shortend.

St. Peter,
weeping, asks
Christ's mercy

Haue mercy, haue pitee; haue þou compatiencie!
 I confess & knowlege my most gret offence, 1138
 My fowle presumption & vnstabilnesse!
 Let þi mekiht mercy ouerflowe my synfulnesse! 1140
 And yit I knaw weht, 1141
 No erthly thinge can tell,
 Nor ȝit it expresse, 1143
 My fawtes & gret syn
 Which I am wrappid in
 With¹ dedly hevinesse. 1146
 Ther may not be lightly / a greter trispesse, 1147
 Then the *seruaunt* / the master to denye;
 His owne master / his owne kind master: alesse!
 I mak confession / here most sorowfullye, 1150
 That I denyed mayster / & þat most vnkindlye!
 For when thay did enquire / if þat I did hym knoo,
 I saide I neuer sawe hym! a-lesse! why did I soo? 1153
 With teres of contrition, 1154
 With teres of compassion,
 Weht may I mowrnynge make! 1156
 What a fawte it was,
 The *seruaunte*, alas,
 His master to forsake! 1159
 When his grace callid me / fro warldly besines, 1160
 And of a poore fishere / his discipte! alas, mee!
 I was callit Symon Bariona, playnly to expresse;
 But he namid me "petrus" / 'petra' was hee: 1163
 Petra is a ston / full of stabilitee,
 Always stedfaste / alase! wherfor was I
 Not stabiht accordinge / to my nam stedfastlye? 1166
 O my febiht promesse! 1167
 O my gret vnkindnesse,
 To my shame resaryd! 1169
 O mynde so vnstabiht,
 Thou hast made me culpabiht!

[leaf 162, back]
for his Denial
of Him,

Who callid him,
from a poor
fisher, to be His
Disciple, and

nam'd him
Peter, a rock
of stability.

¹ *mo crosst through.*

Deth I haue deseruyd! 1172 St. Peter's
Lament over his
Faithlessness.
 It plesid̃ thy gudnese, gret kindnese to shew mee, 1173
 Callinge me to þi grace / & gudly conuersation;
 And when it pleasid̃ thi godhed̃ / to tak but three
 To beholde & see the highe speculation 1176
 Of thy godly maiestye in thy transfyguration), Christ let me
see His
Transfiguration.
 Thy speciaʒ grace did abill̃ me for on),
 With the gud blessid̃ Iames / & þi cosyñ Ioħin. 1179
 Alese! þat I was so vnkind̃ 1180 [leaf 163]
 To hym, so tender of mynd̃
 To me most vnworthye! 1182
 Ales! the paynes ar smarte
 Which I fele at my harte,
 And that so bitterlye! 1185
 O lorde! what exampte / of meknesse shewed̃ yee! 1186
 On thursday after supere, it pleasid̃ your grace
 To wesh your seruantes fete / who euer are did see He washt his
Servants' feet
 More perfite meknesse / shewet in any case? 1189
 I my-self was present / in the same place.
 Alese! of my-self / why presumyd̃ I,
 Consideringe your meknesse / don so stedfastlye? 1192
 A! myn vnkinde chaunce!
 When it commys to remembrance,
 In my mynde it is euer. 1195
 I fele owt of mesure (I feel deadly
pain.)
 Dedly payñ & displesure,
 That I can not desseuere. 1198
 O mercyfull redemer / who may yit recownte 1199
 The paynes which þi-self / for vs did endure!
 Vnworthy if I were / I was with þe in þe mount̃ I was with Him
during his
Agony in the
Mount of Olives.
 Where þou swet bludy droppes / man saule to recure.
 In that gret agonye / I am right̃ verrey sure, 1203
 Stony hartes of flint̃ / þou wald þam haue mevid̃,
 Seynge thy tendernese / to man by þe relevid̃. 1205
 O, that passion was grete, 1206
 When blud droppes of swet [leaf 163, back]

St. Peter's Lament over his Faithlessness.	ran) down) a-pace !	1208
— —	That was excedigne payne In euery membêre & vayn), As apperit by his face !	1211
	Of Iudas, thow were / betrayede by & bye, Which was thy disciputt, & familiere with the ; It grevid the more, I knew it certanlye.	1212
	He was fede at þi burde / of þi benignitee,	1215
He was betrayd by Judas, His Disciple,	And 3it [thow] were betrayed by his iniquitee ! Yf a straunger had don / þat dede so trayterouse, It had beyn mor / tolerabiht / & not so greuowse.	1218
	Dauid did say in prophecye, ' Homo pacis mee, in quo speraui, Supplantauit me ! '	1219
	O lord ! <i>your</i> ¹ pacience may be perceyvid, Which suffert so to be betrayed Of Iudas ! woo is hee !	1221
and I forsook Him, tho' I said I wouldn't leave Him,	Fult of wo may I bee, sorowfult & pensyve, Compleynge & wepinge with sorow inwertlee, And wep bitter teres / aht þe days of my life ; Myn vnstabiht delinge / is euer in myn Ee.	1224
	I saide I wald not leue my master for to dee ; He said I shuld for-sak hym / or þe cok crow / thris. ²	1225
Oh, when He lookt on me	Afterwerd, when hee Lokid opon) mee With a myld cowntenaunce, ³	1231
[leaf 164]	Ose he stude on the ground	1233
from among His enemies,	Emange his enmyse bownd, O, I wepit abundaunce !	1236
how my tears ran down !	Then my teres continually Ran down most sorowfully, And yit thay can not cesse.	1237
	How may I cesse or stynte ? Yf my harte wer of flinte,	1239

¹ *mercy erased.* ² ? read 'thrie' = thries, thrice.³ Catchwords :—' As he stod on þe grounde.'

I haue caus to wepe dowllese.	1242	St. Peter's
O caytife, O wofull wreche!	1243	Lament over his Faithlessness.
from thy harte þou may feche		
Sore & sighes depe!	1245	
O most vnkind man,		I unnaturally
What creatur may or can,		
The from sclaunder kepe,	1248	
To forsake þi master so tender & soo gud,	1249	forsook my so good Master
Which gaue to þe þe keyes / of all holy kirke,		
And mor-ouer for thy sake / shed his own blud!		who shed His blood for me.
O synfull caytyfe / now aught I sore tiff irke!	1252	
Ales, Iohn! why did not I	1253	
Folow my master so tenderlye		
Os 3e did to the ende?	1255	
But for ye delt soo stedfastlye,		
My master gaue you marye		
To kep in your commend.	1258	
Yf this dedly woo & sorowe	1259	
Endure with me vnto to-morowe,		My heart will break.
Myn hart in sunder with breke.	1261	
Now, lorde, for þi tender mercyes all,		[leaf 164, back] Oh Lord, call me to thy mercy!
Reconcyle me to grace, & to þi mercy call!		
Ales, I may not speke!	1264	

et sic cadit in terram, flens amare.

Andreas, frater petri, dicit.

A. Brothere peter, what nedes all þis?	1265	Andrew com- forts his brother Peter.
I se well, good cownceill with yow mysse.		
Dry vp your teres & rise!	1267	
Comforth your-selfe, I require yow, & praye!		
We shall haue gud tidinges! this is þe thrid day /		
Sorow not in this wise!	1270	

Iohannes Euangelista:

Stand vp, gud brother, & mesur your hevynese!	1271	St. John bids Peter moderate his grief.
This gret contrition of your hart, dowllese		
To god is pleasant sacrifice.	1273	

Petrus

A, gud brethere, Andrewe & Ioñin,
 Was neuer creatur so wo-begon
 Os I, wrech most vnwyse ! 1276
 Peter still laments his cruelty. For remembering the infinite gudnese 1277
 Of my lorde / & my most Vnkyndnese
 Don so Writchitlye, 1279
 At my hart, sorow sittes so sore,
 That my dedly payn encresis mor & more !
 Alese, my gret folye ! 1282

[in 7a.]

Andreas

Andrew begs him to take comfort, as [leaf 165] Gud brothere peter, your-self 3e comfort ; 1283
 Ther is none of aȝt, bot comfurth may he hafe ;
 Christ will rise this third day, For emonge vs a-gayn our lorde shaȝt resorte. 1285
 By his passion / his purpasse / was, man-kind to saue ;
 This is the thrid daye / in which from his graue
 He shaȝt arise / fro deth, I haue no dowte ;
 Therfor lett comfurth / put this sorowe owȝt ! 1289
 ¶ Brothere peter / þe verrey truth to saye, 1290
 Few of vs aȝt / hade perfit stedfastnesse,
 But sumwhat dowtid / & wer owȝt of the waye ;
 Not-witstandinge / of his godhed the clernesse 1293
 Schewed by his miracles / with aȝt perfitnesse ;
 And yf ye remember, brothere / in his last oblation
 He spak of our vnstabilnesse / & of his desolation, 1296
 and He foretold that His disciples should forsake Him. ¶ Saynge " Omnes vos scandalum patiemini," 1297
 Aȝt ye shaȝt suffer sclauder / for me,¹
²Os who say · ye shaȝt / forsak me a-lonly ;
 The hird-man shalbe strikyn / & þe flokk, which we
 bee, 1300
 Schalbe disperbilit / & away shaȝt flee.
 He knew their weakness. Loo, gud brother peter / he knew our frealtes aȝt ; 1302
 Our gude master is mercifult / & graciouse with-aȝt ;²

¹ onlee (*sic*) *crossed through*.²—² These five lines are in the margin at bottom of leaf 164, back.

¶ And yow, brother peter / the most speciali 1304
 Hase cause of comfurth / for of his church þe hed
 He chace you by order / by his grace frelye;
 For-þi, from *your* harte / put þis fere & dred. 1307
 Yf ye remember, he said to yow in dede,
 Thy faith shal neuer faile / what-so-euer befall;
 Therfor haue gud hope / & comforth spirituall. 1310
 Ye askit hym ons a whestion / wherwith he was
 content, 1311
 'How oft to *your* brother / synn ye shuld relese :'
 Ye thought vij tymmes / were verrey sufficient;
 But he said sevynty tymes & vij : ye suld forgif dowltes;
 A gret now[m]ber it plesit / hym tiff expresse ; 1315
 The gret frely of man / he saw in his godly mynd. [leaf 165, back]
 For-thy, for *your* trispace / pardon may ye find; 1317
 How-be-it, of *your*-self / to presume, to **blame** ye were;
 Man þat is freale, of hym-self suld haue fere. 1319
 ¶ Your pennance [&] contrition / acceptabill must
 bee;
 Therfor in *your* harte reIoye / ye may be fayn,
 Rememberinge he has put [yow] in gret auctoritee.
 That he has saide ons / he wiþ neuer cañ agayn, 1323
 "Quodcumque ligaueris" / he said; þes wordes ar playn;
 And gaue yow þe keyes / of hevyn & of heñ,
 So to lowse & to bynd / this can we añ tell. 1326

Andrew shows
Peter that he
should have
good hope, as
Christ told him
his faith should
never fail.

[leaf 165, back]

Christ also put
him in
authority,

giving him the
Keys of Heaven
and Hell.

Iohannes euangelista.

Gude brother peter / marke ye weñ, & note : 1327
 The wordes of Andrewe beyn sadd & ponderose;
 In *your* conscience, I know weñ / is nozt so great mot,
 But that mercy may clere it / of hym that is so graciose.
 Peraunter it was þe wiþ / of our master Iesus 1331
 That 3e shuld not be present / his passion to see,
 Which he hade on the hiñ / in þe most Crueltee. 1333
 ¶ Peter, if ye had seyn / *your* mastere at þat poynt,
 I trov þat syzt had beyn to hevyn / to yow tiff endure:
 He had torment opoñ torment / in euery vayn & Ioynt;

St. John is sure
that Mercy can
clear Peter's sin.

- St. John tells
Peter how He was so harde nailet / to þat paynfull lure; 1337
His flesh þat was so tender / born of a mayden pure,
And was wont to be towchid / with virgyns handes swete,
- Christ's body
was torn and
naild; how His
[leaf 166] ¶ Was altotorn most piteosly / from hede to þe fet! 1340
¶ When his body was halid / & stritchid with ropes,
To caws his armes & fet / to þe holes extend,
- blood was shed; Then þe nayles dreflyn in; & of þe blude, dropes
Ran owt so plentuosly / his wil it was to spend 1344
Alþ his precios blude / mannes sor tith amend.
- and
how He was
betrayd, With-owt compleint he sufferd the nayles & þe spere;
But gretist payn þat he had / was for his moder dere.
He sufferd patiently, 1348
To be betrayed vnkindly,
To be accusid falsly,
To be intreytid Cruelly, 1351
- scorned, and To be scornid most dedenynglye,
To be Iuged wrangfully,
To be dampnyt to deth dolfully,
With other paynes sere; 1355
- crucified, To be crucified piteosly,
To be woundid vniuersally,
With scowrges, nayles, & spere. 1358
For thes causes, he wald be born / of a maid most
obedient. 1359
- But now the
time of
Desolation is
ended; that of
Grace is come; Now the gret rawnson is paied / which was requirid
For redemption of man, of the fader omnipotent;
The tyme of desolation / is now expirid; 1362
The tyme of grace is commen, so longe of vs desirid!
Hevyn zeates so longe / closid for gret syn,
- [leaf 166, back] Our saueyour gafe yow the keyes / to open, & to lat in.
He knew weþ, for his deth / we shuld be afrayed: 1366
And þerfor, ose 3e remembere / he told vs afore.
His godhed saw weþ / þat we shuld be dismayd
Of his resurrection / he comfortid vs therfore; 1369
He saide he shuld arise / & live euere-more.
This is the thride daye / therfor dowt nothinge,
- Christ will rise
and live for
ever.

But shortly we shaft here / of his gloriose vprisinge.
 Brether, I wolde tarrye *with* yow longer here, 1373
 But nedes I must go to the virgyn mylde.
 Most sorowfuH is hir hart / most hevy is hir chere; St. John
 AH Ioye & comfurthe / from hir is exilte; 1376 describes the
 AH hir remembrance / is of hir dere childe. Virgin Mary's
 My master assignyt me / to gyve hir attendance, sorrow:
 And that is my dewtye / *with* aH humblye obseruance.
 Hir sorow increacyse aye, 1380
 As weH nyght os daye,
 In most piteose araye;
 For I darsay suerlye, 1383
 Sen hir son was betrayed,
 & in his grave layde,
 The maid hase me dismaid
 For sorow inwerdlye, 1387
 That sho nowther tuk rist ne slepe, 1388 She takes nor
 Ne from hevynese hir-self cowth kepe; rest nor sleep,
 But euer-more stiH dose sho wepe,
 That I am verrey sure, 1391
 Hartes harder then stone
 Wold be mollyfyed anone,
 & melte to see hire mone,
 That sho dose endure. 1395
 To here hir mourn so moderlye, [leaf 167]
 To se hir wep so tenderlye, but weeping,
 AH myn hert it fayles. 1398
 Now sho spekes of the scornes; speaks of her
 Now sho remembers þe thornes Son's suffering,
 And the grete sturdy nayles; 1401
 Now sho spekes of his pacyence; 1402 and pacyence
 Now sho myndes his obedience,
 That vnto deth was. 1404 unto death.
 Now of his visage spekes shee,
 Defilið *with* deformyte,
 Of fowH spittinge, a-lasse! 1407

- Now of his woundes dos sho speke, 1408
 & of the sper^o which did breke
 Hir sonnes blessid^e sid^e. 1410
- She is comfort-
 loss; Thus is sho a^{ll} comfurthlesse,
 Replet with a^{ll} dulfulness; 1413
 Therfor I may not bide.
- and John will
 go to her. As for this tym^e I wil^l departe. 1414
 Brother^e peter, be of gud harte,
 For other^e cause haue ye none. 1416
 Now farwe^{ll}, for a starte,
 I sha^{ll} 3ow mete anon^e. 1418
- Peter
 Praye fore me, brother^e, for goddes sake! 1419
- Iohannes euangelista
 Brothere, to yow no discomfurth take,
 But truste euer faithfull^ye! 1421
 We sha^{ll} haue comforth, 3oure sorowe to slake,
 And that I trust^e shortl^ye. 1423
- Tunc exit Iohannes; et dicit Petrus:
 Brothere Andrewe / god rewar^d 3oue euer speciall^ye!
 For Iohn & ye, with youre swete wordes of consolation,
 Hase easid^e my mynd^e / with comforte stedfastl^ye.
 I am in trewe faith & hope / with-out desperation, 1427
 In my saule now havynge / spirituall^e iubilation),
 Trustinge on the mercy / of my master & lord^e,
 Of whose infinite gudnese / I sha^{ll} euer record^e. 1430
 Let the dew of merc^y fall^e opon^e vs!
 'Ostende faciem tuam / & salui erimus!' 1432
 Schewe thy powere, gud lord^e / & to vs appere! 1433
 Let beames of thi grace approche to vs nere,
 Super nos, writchit synners!

Part II. Scene 3.

[Scene 3.]

- Intrat maria Magdalena.
 O, I writchit creature / what sha^{ll} I doo? 1436
 O, I a wofull woman^e / whidere sa^{ll} I goo?

- My lorde, wher shaft I find? 1438 Mary
When shaft I se that desirid face, Magdalene's
Which was so full of beuty & grace Lament.
- To me, the most vnkind? 1441
- I haue sought, & besely inquerid 1442 She has sought
Hym whom my harte **ah-way** has desired, Him in whom
And so desiries stih. 1444 her heart
delighted,
and has not
found Him.
- Quem diligit anima mea', quesui;*
- Quesui illum, et non inueni!*
- When shaft I haue my wiht? 1447 [leaf 168]
- I haue sought hym desirusly, 1448
- I haue sought hym affectuosly,
- With* besines of my mynd. 1450
- I haue sought hym *with* mynd hartely,
- The tresure wher-in my hart dose lye.
- O deth, thou arte vnkind! 1453 Why will not
Death take
her?
- On me, vse thou & exercise 1454
- The auctorite of thyn office!
- My bales thou may vnbind. 1456
- What offence, deth, haue I don to the, 1457
- Which art so ouer vnkind to mee?
- Nay, Nay, deth! be not soo! 1459
- Filie Ierusalem, Wher-os ye goo, Daughters of
Jerusalem!
- Nunziate dilecto meo, 1462
- Quia amore langueo:* 1463
- Of Ierusalem, ye *virgyns* clere,
- Schew my best loue that I was here!
- Tell hym, os he may prove, 1465 Tell my love
that I am deadly
sick for His
love.
- That I am dedly seke /
- And att is for his loue. 1467

Iesus intrat, in specie ortulani, dicens,

- Mulier, ploras? *quem* queris? Jesus asks her
whom she
would have,
- Woman, why wepis thou? whom sekas thou thus? 1469
- Tell me whome thou wald haue!

Mawdlen:

I sek my master & swete lorde *Iesus*,
Which her was layd in grave. 1472

[leaf 168, back]

.*Iesus*.

as her heart
seems troubled.

Woman, thou mournest to piteoslye, 1473
And compleynist the most hevilye,
Thy mynd is not cōtent; 1475
Thyn hart is trowblit, weſt I see,
Ah full doloruse, os thinkes mee,
Thou has not thyn intende. 1478

Maudleyne

Mary Magdalene
thinks He is the
gardener.

Myn intent! that knowes hee 1479
On whom my hart is set, & ay shalbee.
Gardener, I yowe praye, 1481
Schew vnto mee, if ye can,
Yf that ye did see here ony man
Tak his body awaye. 1484

Iesus dicit. "Maria!"

Mawdleyne awnswers, "Raboni!"

Iesus

He bids her not
touch Him,

Noli me tangere!
Mary, towche me not now!
But in-to Galilee go thowe,

but tell His
Disciples that
He is risen and

And to my brether saye, 1488
And to peter which sorowfull is, 1489
That I am resen from dethe, to lif ay in blisse.
Renyng perpetuallye! 1491

will soon appear
to them.

Exhort tham to be of gud chere,
And hastely wyth I to tham apere,
To comfurth Ioefullye. exit *Iesus* 1494

Mawdleyne

[leaf 169]

O myn harte! wher hast thou bee?
Com hom agayn, & leve with mee! 1496

My gret sorow is past ! 1497
 Now may thou entone a mery songe,
 For he whom thou desirid so longe,
 I haue fon now at laste ! 1500
 I thanke *your* grace *with* hert intere, 1501
 That of yowre gudnese to me wald apere,
 And make my hert thus light. 1503

Mary Magdalene
rejoices;

her heart is
light;

Secund marye intrat, cum maria.

Soror, nuncia nobis :
 Gud mawdleyne, sister ! how standes *with* yow ? 1505

Mawdleyne

Dere sisters ! neuer so weH os nowe !
 For I haue hade a sight
 Of my lorde & master, to my comfurth speciaH. 1508
 To his godhed I render thankes immortaH,
 Os I am bound of dewtee. 1510

she has seen her
Lord and
Master,

Thrid marye :

It Apperis, suster, by *your* cowntenaunce,
 That the gret sorow is owte of remembraunce ;
 And so, by your sawe, gret cause haue yee. 1513

Mawdleyne :

I haue gret cause, sisters, I know it weH ; 1514
 For of my Ioye he is the springe & weH,
 And of my lyfe sustenaunce. 1516

the Spring and
Well of her joy,

Secunde marye :

Haue ye seyn our lord, sister ? ar ye sure ?

Mawdlen

[leaf 160, back]

Sister, I haue seyne my gretist tresure,
 My hartly Ioye & plesaunce ! 1519

her greatest
Treasure.

Thride mary

A. Sister ! gret comfert may *your* hart inflame. 1520

Mawdlen

He spoke to her, 3e, gude sister ! he callit me ' mary ' by my name,
 And spak with me homlye. 1522
 I saw hym bodely, in flesh & bloode,
 Oure redemere, which for vs hang on the roode !
 He shewed hyme gracioslye, 1525
 and bade her tell His Disciples of His Resurrection. And bade me go to his disciples sone, 1526
 Thaime to certifye of his resurrectione ;
 & so with I shortly doo. 1528

Secunde Marie

A. A ! Mawdleyne ! right happie ye were ! 1529
 Ye spent not in vayne so many bitter tere !
 Gret grace is lent yow too ! 1531
 Jesus appears to the Three Maries, Tunc venit Iesus, & salutat mulieres istas iij^{as}.
 Tamen mulieres nil dicunt ei, sed procidunt ad pedes eius.
 blesses and comforts them, Aue ! Hayle, blessit women leve ! 1532
 My blessinge here I youe geve !
 Let sorow no more youre harte meve,
 But haue comfort allwaye ! 1535
 I am resene fro deth, so may ye tell ;
 and says He has deliuerd His prisoners from Hell. I haue deliuerd my presoners frome hell,
 And made tham sure for aye ! [exit Iesus] 1538

Mawdleyne

Now, gud sisters, be no more sadd ; 1539
 [leaf 170] Ye haue cause, os weh os I, to be gladd ;
 Mary Magdalene rejoices with the other Maries. Oure lorde, loo, of his gudnese, 1541
 Of his heghe & godly excellence,
 Haves shewede vs here his Ioyefull presence
 With wordes of swetnese ! 1544
 My wordes wer not fantastical, sisters, yee see ; 1545
 I told youe no lesinge, Sisters, report mee ;
 Ye haue seyn with your/ eye. 1547

Thrid mary

Oure spirites ben^d revivid^d; our hartes beyn light!
 O mawdleyⁿ! this was a gloriose sight,
 Schewed to vs gracioslye! 1550

Secund marye

Blessid^d be that lorde / blesit be that kinge 1551 The other Maries
 That haues comfurth vs thus with his vprisinge
 So sone & glorioslye! 1553
 bless their Lord.

Mawdlen

Susters, in Ioye of this Ioyfullnese,
 A songe of comforte lete vs expresse
 With notes of Armonye! 1556

"Victime paschali laudes immolent¹ *Christiani*". Tunc ^{totum vsque ad Di[o nobis]} hee tres cantant idem, id est, "Victime pascha[li]"² The Three
 in cantifrac^to vel saltum in pallinodio Hymn.

Tunc occurent eis apostoli. *scilicet*. Petrus. <sup>Peter, Andrew
and John sing
too.</sup> Andreas et Iohann[es], cantantes hoc. *Scilicet*.
 "Dic nobis maria. quid^d vidisti in vi[a?]"³ re-
 spondent mulieres cantantes. "Sepulcrum Christi
 viue[ntis]" et cetera, vsque ad "Credendum est /"
 Apostoli respondentes cantant. "Credendum est
 magis soli marie veraci, quam iudeorum turbe fal-
 laci." Mulieres iterum cantant "Scim[us] Chris-
 tum surrexisse vere /" Apostoli et mulieres [tres]
 cantant quasi concredentes. "Tu nobis *Christe* rex
 misere[re]. Amen." Post cantum dicit petrus.
 (¶ Sufficit si cantetur eisdem notis et cant[ibus]
 vt habetur in sequentia predicta)

¹ MS. immolant. This Sequence is from the Easter Sunday Mass, held at Tierce, 9 a.m. See Note, p. 227-8.

² Some of the writing in the Margin is cut off.

³ The Sequence of which this and the following quotations form part, is both in the Easter Sunday Matins (held before Dawn), and in the 9 o'clock Mass. See p. 227.

[leaf 170, back]

Petrus dicit post cantum :

Then Peter asks
Mary Magdalene
for news.

How is it now, marye? Can ye tell 1557
 Any newes which may lik vs well?
 Blithe is youre Countenaunce. 1559

Mawdleyne

Mary Magdalene
tells Peter

Peter, in youre mynde be fast & stabiſh;
 I can shew youe tydinges most comfortabiſh;
 Trust it of assurance! 1562

Petere

Gude marye, of hym I wold knowlege haue. 1563

Mawdleyne

that Christ is
risen, and has

Peter! oure master is resyn^d from his grave!
 He apperit vnto vs three 1565

In fleshe & bone, in a gloriose wise!

restord Adam
and his mates
to Paradise.

He hase restori^d adam & his in-to paradise,
 Which were in helles captiuitee! 1568

Peter

God graunte youre wordes war not in vayn!

Mawdlen

Peter, That¹ I saye is trew & certayn,
 And therfor dowt no more! 1571

Secund marye

The other Marias
confirm these
glad tidings.

Brother, we saughe our lord face to face;
 He Apperit to vs in this same place.
 And bad vs mowrne not so sore! 1574

Thride mar[y]e

He bade vs testify & tell
 That he was resyn^d in flesh & fell,
 And dy he shaft no more. 1577

Petere

A, mary! gret grace to youe is lent,
 To whom our lord was so content,
 Befor other tith apere. 1580

[leaf 171]

¹ which crosst through.

Mawdlen

He said, ye aȝ shuld see hym in Galilee;
 And peter, youre selfe expresly namyd hee;
 Therfore be of gud chere!

Christ will soon
 be in Galilee.

1583

Andrewe

Yit to his sepulcre lat vs go, & see,
 To satisfye our myndes from aȝ perplexitee.

1584

The 3 Apostles
 go to the
 Sepulchre,

Peter

So counseȝ I we doo.

1586

Tunc ibunt. *precurrens Iohannes dicit*

John first.

Brothere peter, com hither & behold!
 It is no fabiȝ that marye vs hase told;
 This thinge is certen, loo!
 How say ye, brother, be ye satisfied?

He sees that
 Christ is risen.

1589

Petrus

Brothere Iohn, I am fully certified
 To gife credens her-too.
 Now shaȝ the suth be veriefed
 Of hym that most may doo /
 O, myche ar we bound, gud lord, to your highnes!
 For vs wer ye born, & also circumcised;
 For vs were ye termp[t]id in the wildernese;
 Now Crucyfied to deth, most shamfully dispised!
 Yit aȝ this, gude lorde, had vs not sufficyed
 But ye had resen fro deth / by your godhed gloriuse;
 Your resurrection was most / necessarye for vs.
 Youre meknesse suffert deth for our saluation,
 And now are ye resen for oure Iustification;
 Youre name euer blessit bee!

Peter sees it too,

1592

1594

and praises
 Christ.

1601

1602

[leaf 171, back]
 He died for our
 Salvation, and is
 risen for our
 Justification.

1604

Andrewe

This resurrection, to aȝ þe world is consolatiȝ,
 For of oure fayth it is trew consolatiȝ,
 Approviȝ by his diuinitee.

1607

DIGBY MYST.

Q

Iohannes Euangelista

- Brether! Ioy, & comfurth, & Inward iubilatiō, 1608
 And gostly gladnese, in vs all Encrease may.
- St. John bids
 them all We haue passid the tym / of dole & desolatiō,
 And also I am sure / & right weh dare I saye, 1611
 The Ioyfull tresure of *our* hart / we sah se þis daye!
 Honour, Ioy & glory / be to hym *with-out* end,
 Which after sich sorow, comfurte can send! 1614
- laud and praise
 Christ. To laude & prayse hym, lat vs be abowt;
 To loue hym, & lofe hym, & lawly hym lowt,
 With mynd & mowth deuoutlye. 1617
 Ther, brether *with* Ioyfull harte,
 And deuout sisters on *your* parte,
 Entone sum ermouye! 1620
- They all sing a
 Song of Praise. tunc Cantant omnes simul "*Scimus Christum,*"
 veh aliam sequentiam aut ympnum de resurrectione.
Post cantum, dicit Ioh[an]nes, finem faciens /
- Loo, down fro hevyn / euer-mor grace dos springe!
 The gudnese of god is incomparabil, yee see :
- Their Sorrow is
 turnd to Joy. Her was sorow & mournyng / lamentacion & wepinge;
 Now is Ioy & gladnese / & of comfurth plentee,¹ 1624
- [leaf 172]
 They depart, in
 hope of seeing
 Christ this
 night. Ioyfully depart wee / now owth of this place, 1625
 Mekly abidinge the inspiration of grace,
 Which we belefe 1627
 Schaht com to vs this nyght!
 Now, far-weh euery wighte!
- To Him they
 commend their
 hearers. We commend yow all to his myght,
 Which for vs suffert grefe. 1631

Explicit

¹ Written at the bottom of the page; in a later hand:—written by me . . . (*torn off*).

Note. To explain the parts of the Romanist Service referred to on pages 223, 226, Miss Mary Lambert, of Milford House, Elms Road, Clapham Common, S.W., who took so much interest in Canon Simmons's edition of *The Lay Folks' Mass Book* (E. E. T. Soc., 1879), has been good enough to send me the Paschal Time, vol. i, of "*The Liturgical Year*, by the Very Rev. Dom Prosper Guéranger, translated from the French by the Rev. Dom Laurence Shepherd, Dublin, and J. Duffy, 1871." And as most of our members probably know nothing (like I do) about Papal services, I make full extracts for them.

(p. 125.) The Office of Matins [in the Morning before Dawn].

The Night Office of every Sunday . . consists of 3 portions called *Nocturns*. Each Nocturn is composed of 3 Psalms with their Antiphons, followed by 3 Lessons and Responsories. These Nocturns . . end with the Ambrosian Hymn, the *Te Deum*; they begin after midnight, and are over by the aurora, when the still more solemn office of *Lauds* is chanted. But this Night [t.i. Easter Sunday after 12 a.m.] has been almost wholly spent in the administration of Baptism . . . This is the reason of there being only one Nocturn for the Night Office [now called *Matins* because it's performed in the morning] of Easter Sunday.

(p. 138.) In most of the Churches in the West, during the Middle-Ages, as soon as the Third Lesson was read, and before the *Te Deum*, the Clergy went in procession, singing a Responsory, to the Altar, where the Blessed Sacrament had been kept since Maundy Thursday, and which was called the *Chapel of the Sepulchre*. Three Clerics were vested in Albs, and represented Magdalene and her two companions. When the procession reached the Chapel "and the 3 Clerics had gone to the Altar, and sung a verse" Two Chanters [= the Peter, Andrew and John of the Play] stepped forward towards the Altar steps, on which the Clerics were standing, and addressed them in these words of the Sequence:

Tell us, O Mary, what sawest thou *Dic nobis, Maria,*
on the way? *Quid vidisti in via ?*

The first Cleric, who represented Magdalene, answered :

I saw the Sepulchre of the living *Sepulchrum Christi viventis,*
Christ : I saw the glory of him that *Et gloriam vidi resurgentis.*
had risen.

The second Cleric, who represented Mary, the mother of James, added :

I saw the Angels that were the wit- *Angelicos testes*
nesses :
I saw the winding-sheet and the cloths. *Sudarium et vestes,*

The third Cleric, who represented Salome, completed the reply, thus :

Christ, my hope, hath risen ! *Surrexit Christus, spes mea.*
He shall go before you into Galilee. *Precedet vos in Galileam.*

The two Chanters [= the 3 Apostles of the Play] answered with this protest of faith :

It behoves us to believe the single *Credendum est magis soli*
testimony of the truthful Mary, rather *Mariæ veraci,*
than the whole wicked host of Jews. *Quam Judæorum*
 Pravæ cohorti.

Then the whole of the Clergy¹ joined in this acclamation :

We know that Christ hath truly	<i>Scimus Christum surrexisse</i>
risen from the dead. Do thou, O Con-	<i>A mortuis vere :</i>
queror and King, have mercy upon us !	<i>Tu nobis, victor Rex, miserere !</i> "

After the Matins, comes at dawn, *Lauds*, so called "because it is mainly composed of Psalms of Praise." This is followed at 9 a.m., the hour of Tierce, by *Mass*, in which, after the Antiphon, Prayer, Easter Song, Introit, Collect, Epistle, Gradual, and Alleluia-verse (p. 158—164) have been sung,

"the Church adds to her ordinary chants, a hymn full of enthusiastic admiration for her Risen Jesus. It is called a *Sequence*, because it is a continuation of the *Alleluia*.

Let Christians offer to the Paschal	² <i>Victimæ paschali laudes</i>
Victim the sacrifice of praise.	<i>Immolent christiani.</i>

The Lamb hath redeemed the sheep :	<i>Agnus redemit oves :</i>
the innocent Jesus hath reconciled sin-	<i>Christus innocens Patri</i>
ners to his Father.	<i>Reconciliavit peccatores.</i>

Death and Life fought against each	<i>Mors et vita duello</i>
other, and wondrous was the duel :	<i>Confluxere mirando :</i>

The King of Life was put to death ;	<i>Dux vitæ mortuus</i>
yet now he lives and reigns.	<i>Regnat vivus.</i>

Tell us, O Mary, &c.

Dic nobis, Maria [&c., as above]."

It is clear, then, that the Play was only a better and more realistic performance of part of the Romish Church service. This quasi-acting of Easter Mysteries in church is new to me.³ It is not done now, Miss Lambert says.

¹ The play gives the first 2 lines to the 3 women, and the last line only to the women and apostles conjoined.

² Sequences. "The first, or the '*Victimæ Paschali*,' is, we believe, by the vast majority of critics accredited to a monk, Notker by name, of the celebrated monastery of St. Gall, in Switzerland, who flourished in the ninth century, and attained to much renown by his talent for writing sacred poetry. According to some, he is said to have been the first who caused this species of composition to be introduced into the Mass ; and, if we are to believe Durandus, he was encouraged in this by Pope Nicholas the Great (858—867). Others ascribe its introduction to Alcuin, the preceptor of Charlemagne. The '*Victimæ Paschali*' is also sometimes attributed to Robert, King of the Franks."

p. 224 of "A History of the Mass and its Ceremonies in the Eastern and Western Church." By Rev. J. O'Brien, A.M. . . 3rd Edition, Revised, New York, 1879.—M. LAMBERT.

³ I have since seen, in a review of the english Hase's book on Mysteries and Miracle Plays, 1880, that Prof. Ward has noted the fact in his History of the Drama, from the Germans, who've taught us so much.

GLOSSARY AND INDEX.

MAINLY BY

S. J. HERRTAGE, B.A.

- A (often), 89/915, have
 Abacuk, 114/1584, Habakkuk
 Abasse, 107/1376, *vb.* be abashed, fear
 A-baye, 68/363, *sb.* bay, surrender
 Abey, 114/1570, obey
 Abill, 211/1178, *vb.* fit, make fit
 A-bought, 3/3, *adv.* about; a-bought, 60/154, around, about
 Abuse, 209/1111, *vb.* misuse, use improperly
 Abyll, 58/99, *adj.* fit, becoming
 Abyron, 60/159, Hebron (?)
 Advertacyounes, 90/921, warnings, information, knowledge
 Aferd, 94/1033, *adj.* afraid
 Afyabylle, 75/548, affable
 Agayn-sayd, 55/15, *vb.* contradicted, opposed
 Azen, 128/1935, *prep.* towards
 Azens, 58/91, towards, *prep.* towards
 Azens, 115/1606, *prep.* in front of, before
 Al and Sum, 111/1482, altogether, completely
 Alapye, 60/158, (?) what country
 Alme, 82/717, *a.* kind, gentle. Lat. *almus*
 Almesse, 116/1642, *sb.* lit.: alms, hence, an act of kindness
 Alonly, 57/78; 107/1382, *adv.* only; 112/1526, *adv.* only, alone.
 "Allonely, *Tantummodo, solum solummodo.*" *Cath. Anglicum.*
 Ambra, 67/339, *sb.* amber
 A-mons, 76/569, *prep.* amongst
 Amyke, 141/70, *sb.* friend, Lat. *amicus*
 A-myttyd, 107/1381, *pp.* admitted, ranked
 Ananias, p. 35
 Angell Raphael, p. 107; other angels, p. 10, 51, 53, 205
 Anima or the Soul, p. 140; her Five Wits, p. 145
 Anna the Prophetess, p. 19, 261
 Anosed, 147/224, *pp.* Halliwell says, "acknowledged," but the context seems rather to require hindered, or opposed. Is it *harmed, spoilt*, from the Fr. *nuire*, to hurt (?)
 A-penyon, 110/1463, *sb.* opinion
 A-plye, 129/1982, *vb.* apply myself, set myself to
 Apposed, 147/225, *pp.* questioned, examined. "Examyn, or apposyn, or a-sayyn. *Examino.*" *Prompt. Parv.*
 A-queyntowns, 77/580, *sb.* acquaintance, intimacy
 Arend, 59/136, *sb.* errand
 Arere, 69/407, *vb.* raise
 Arimathea, Joseph of, p. 172
 Aspecyall, 98/1137, especial
 Asprongyn, 100/1173, sprung up, risen
 Assatt, 114/1589, *sb.* (?)distress, or astate = estate, state
 Assye, 60/158, Asia
 At, 194/669, *prep.* of, from
 A-taunt, 160/608, *adv.* (*à-tant*) so much. "A dronken foole that sparith for no dispence, To drynk *ataunt* til he slepe at table." *Lydgate, in Halliwell.*
 A-trey, 92/983, *vb.* Fr. '*attirare*, to allure, intice, inueagle, toll on; *attraiement*, an illuring, inticing, inueagling.'—Cotgrave.
 Attes, 80/693, at his, at its
 Aunterous, 27/1415, adventurous

- Avdyean, 55/2, *sb.* audience, hearers
 Avoydyt, 64/264-5, *vb.* goes out
 Awansyd, 58/107, *pp.* advanced, promoted
 A-wantt, A-want, 90/928, *interj.* get out, avaunt
 Awawns, 116/1642, *vb.* advance, assist
 Awayll, 104/1309, *vb.* profit, advantage
 Awe, 171/4, 7, *adj.* all
 Awete, 97/1111, *vb.* Latin *avete*, hail
 A-weyle, 69/404, *vb.* avail, profit
 Ay-whan, 150/345, *adv.* every-when, at all times, ever
- Babbyd, 87/863, *pp.* smitten, struck
 Bales, 219/1456, *sb. pl.* griefs, pains
 Balys, 90/919, *sb.* troubles, misfortunes. A.S. *bealu*
 Balys, 82/735, *sb.* rod
 Bamys, 93/1018, balms
 Baramathye, 102/1260, Arimathea
 Bayne, 203/950, *adj.* ready, willing. "Beyn or plyaunt. *Flexibilis*." *Prompt. Parv.*
 Be, 101/1223, *prep.* by
 Be-cum, 95/1052, *pp.* 'where he is be-cum' = what has become of him, where he has gone to
 Bede-woman, 129/1967, *sb.* a woman bound to pray for another
 Bedlem, 10/237; 60/159, Bethlehem
 Be-dred, 3/64, dreaded
 Beelzebub, 82/725
 Be-hold, 123/1814, *pp.* beholden, bound
 Be-holddyn, 80/658, *adj.* obliged, bound in gratitude. The corrupted form *beholding* is very common in the writers of the 17th cent.
 Belfagour, 82/725, *pr. nn.* Belphagor, a devil
 Belial, p. 43
 Belle, 99/1169, *vb.* roar, as deer 'bell'
 Be-lyve, 122/1801, *adv.* at once, quickly, hastily
 Bemmys, 90/934, *sb.* trumpets. A.S. *bēme*
 Benevolens, 1/21, *sb.* good-will, kindness
- Benyng, 71/442, *adj.* benign
 Beral, 70/425, *sb.* (?) beryl: as we should say "the pearl of beauty"
 Berdes, 57/51, *sb.* maidens
 Berzaby, 60/159, Beersheba
 Besawnt, 101/1218, *sb.* besant, a golden coin so called from having been first coined at Byzantium, or Constantinople
 Besene, 27/16, drest, adorn
 Be-shrewe, 156/506, 1 *pr. s.* curse
 Be-take, 72/465, *vb.* commend, 130/1939, 1 *pr. s.* commit, commend
 Beth, 112/1528, *pr. pl.* are
 Bethany, 57/82
 Betyll browyd, 82/724, *adj.* with overhanging brows. Compare *P. Plowman*, B. v. 190
 Bey, 143/108, 1 *pr. pl.* buy, pay or suffer for
 Bey the bargayn, 90/937, 941, pay the penalty, pay the price for
 Blabyr-lyppyd, 90/927, *adj.* thick-lipped. Cf. *P. Plowman*, B. v. 190: "Blabyr-lyppyd: *broccus, labrosus*." *Cath. Angl.*
 Blasse, 90/934, *vb.* wave
 Blasyd, 83/745, *pp.* on fire, in flames
 Ble, 57/68; 129/1977, *sb.* countenance, complexion, colour. A.S. *bleo*
 Bleryd is ower eye, 92/985, a phrase signifying, "we have been deceived or mocked." The expression is common: see, for instance, *Sir Ferumbas*, ed. Herrtage, 391; *Romaunt of the Rose*, 3912, &c.
 Blomefylde, Myles, poet, p. 27, 41
 Blysch, 88/885; 97/1117, *sb.* bliss, joy
 Blyssynd, 125/1859, *sb.* blessing
 Bome, 84/780, 1 *pr. s.* bum, am confused with a noise in my head and ears; 'bombon as been (bummyn or bumbyn) Bombizo.' *Pr. Parv.* 'To bomme as a fly doth, or husse, *bruire*'. . Palsgrave, *ib.*
 Bone, 117/1668, *sb.* prayer. O. Icel. *bon*
 Bord, 79/630, *sb.* table

- Bornyd, 71/443, *adj.* (?) burnished
 Borons, 56/50, *sb.* barons
 Bote, 90/919, *sb.* cure, healer
 Botell (truss) of haye, 30/85
 Bovnteest, 91/952, most bountiful
 Bowth, 127/1925, *pp.* bought, re-
 deemed
 Brace, 177/179, *vb.* embrace, clasp
 Brayd, 99/1148, *sb.* haste, hurry
 Breelles, 90/927, *sb.* worthless
 rascals. "Breyel, *Brollus, brolla,*
miserculus." *Prompt. Parv.*
 Bren, 146/196, *sb.* brows
 Brentt, 116/1629, *pp.* been burnt
 Brochit, 197/782, 1 *pt. s.* tapped,
 opened, broached. "Brochyn, or
 settyn a vesselle broche (abroche),
attamino, clipsidro." *Prompt.*
Parv.; brochit, *pt. s.* 197/783
 Bronde, 3/64, *sb.* sword
 Brystyt, 86/822, *vb.* bursts
 Burde, 212/1215, *sb.* board, table
 By, 2/37, *prep.* by hym, by his way
 Bygyd, 130/2024, *pp.* settled,
 placed
 Byn, 56/50, *vb.*; 70/420, *vb.* be;
 112/1533, *pr. pl.* be, are
 Caiphas, p. 28, 42
 Cardyakylles, 106/1363, *sb.* a pain
 of the heart. "A cardiakylle or
 cardiake: *cardia, cardiaca.*"
Cath. Angl.
 Carefull, 94/1034; 121/1768, *adj.*
 anxious, full of care, sad
 Castell, 87/845, *sb.* village
 Cawth, 61/191, *pp.* caught
 Cayftyff, 79/631, *sb.* wretch
 Cayseres, 90/936, *sb.* Emperors,
 Cæsars
 Caystyys, 57/58, *sb.* (?) caitiffs,
 wretches
 Ceile, 174/72, *sb.* happiness. "It
 turned him to *sele.*" *Cursor*
Mundi, 4432, A.S. *sæl.*
 Chalyngyd, 105/1318, *vb.* claim.
 "To chalange; *vindicare.*" *Cath.*
Angl.
 Chana, 205/999, Cana
 Chapetelet, 140/16, *sb.* chaplet
 Cheveler, 139/1, *sb.* a wig
 Children, the *Killing of the*, p. 1, 13
 Choppe, 160/641, 1 *pr. s.* bargain,
 barter. A.S. *ceapian*
 Christ, his 7 Names, 132/2044
 — or Wisdom, a Morality of,
 p. 137
 Chyldyurn, 87/851, *sb.* children
 Chyr, 56/48, *sb.* cheer
 Chyr, 77/575, *vb.* cheer, please
 Clary, 67/342; 72/477, *sb.* a kind of
 sweet wine
 Cleffys, 57/55, *sb.* (?) cliffs
 Clennesse, 191/589, *sb.* purity of
 life. "A clenness. *Honestas,*
mundicia, puritas, sinceritas."
Cathol. Anglicum.
 Cler, 113/15623, *sb.* clerk, Lat.
clerus
 Cleffyff, 120/1741, *sb.* cliffs (?)
 Clower, 65/294, *sb.* clover
 Clumme, 157/522, *adj.* lit. be-
 numbed, hence, rendered useless.
 Compare "Clumsyd, *eneruatus*
eviratus," *Cathol. Anglicum,*
 and Cotgrave "*Entombi*, stonied,
 benumbed, clumpse, asleep."
 Clyvytt, 93/1000, *clave*, split
 Cognysshon, 57/76, *sb.* knowledge
 Comic scenes, p. 30, 99, 108
 Compylyd, 85/806, *pp.* written as
 in a book
 Conctypotent, 49/596, all-powerful
 Connownt, 123/1803, *sb.* covenant,
 sum bargained for
 Conregent, p. 166, at foot: (?)
 Contraly, 90/940, contrarily
Conversion of St. Paul, p. 27
 Coroscant, 91/953, *adj.* shining,
 bright. Lat. *coruscantem*
 Coryossyte, 74/511, smartness,
 finery; a dandy, 75/550
 Coryous, 189/581, *adj.* curious,
 strange
 Costodyer, 51/628, custodian, guard
 Covnnyng, 85/806, *sb.* science,
 knowledge
 Cowff, 101/1224, *vb.* cough
 Crabbysh, 30/91, uncivil, rude
 Cressyn, 111/1512, *vb.* increase,
 multiply
 Cunnyng, 1/24, skill, science
 Cyrus, Lazarus's father, p. 56, 64
 Dandy Curiosity, in a play, p. 73, 74
 Daysys Iee, 74/515, daisy
 Deadly Sins, the Seven, p. 75
 Debonarius, 71/444, *adj.* courteous

- Dectours, 79/650, *sb.* debtors
 Dedenynglye, 216/1352, *adv.* undeservedly, unworthily
 Dee, 212/1229, *vb.* die
 Defame, 132/2035, *sb.* villainy
 Defye, 156/511, 1 *pr. s.* despise.
 "To defye: *despicere.*" *Cathol. Anglicum.*
 Delacion, 49/588, delay
 Delectary, 83/751, delightful
 Delycyte, 91/946; 132/2039, deliciousness, delightfulness
 Demene, 114/1582, rule, manage
 Dempste, 80/662, deemd, judgd
 Dent, 64/272, *sb.* stroke
 Departe, 58/102, *vb.*; 115/1613, *imp. s.* share
 Derevorthis, 125/1852, *adj.* precious, dear. A.S. *deorwyrðe*
 Dessetres, 58/104, *sb.* distress
 Desyern, 82/721, *vb.* desire, pray
 Deuely, 150/324, *adj.* deuilish, resembling a devil
 Deversarye, 83/754, *adj.* diverse
 Devils, 8 beaten, p. 82; see p. 53
 Devyrs, 86/832, *sb.* duty
 Dewresse, 65/281, *sb.* hardship
 Diete, 204/961, *pt. s.* died
 Discent, 1/3, *sb.* descent
 Disperbilit, 214/1301, *pp.* scattered abroad. "Sparpe here and there, *segrego, spargo.*" Huloet. "Disparplyn. *Dissipo, dispergo.*" *Prompt. Parv.*
 Docctor, 88/877, *sb.* daughter
 Dog Latin, 100/1187
 Dolar, 95/1058; Dolour, 95/1056, *sb.* grief
 Don, 63/227, *pp.* done
 Done, 206/1043, *pp.* placed, put.
 "To do on Crosse. *Crucifigere.*" *Cath. Anglicum.*
 Doole, 176/138, *sb.* sorrow, grief.
 O.Fr. *doel*
 Doth, 56/42, *sb.* doubt
 Dovctors, 57/68, *sb.* daughters
 Downt, 60/156, *sb.* fear
 Downt, 216/1371, *imp. s.* fear
 Dowth, 103/1279, doubt
 Dree, 180/259, *vb.* suffer, endure.
 A.S. *dreogan*
 Drench, 121/1747, *subj.* drown
 Drye, 911/1043, *vb.* suffer. A.S. *dreogan*
 Drynychyn, 83/754, *pp.* drowned, overwhelmed
 Dya, 67/339, *sb.* Dyachylon (?)
 Dylf, 76/563-4, *sb.* devils
 Dylfe, 61/187, *sb.* devil
 Dylle, a Devil, p. 91
 Dyscus, 113/1562, *imp. s.* show abroad, spread, prove
 Dysmay, 94/1035, am troubled, dismay
 Dysses, 57/80, *sb.* decease
 Dyssese, 95/1056, *sb.* pain, grief
 Dyssever, 56/27, *vb.* separate, pick out
 Dysspytyd, 93/999, did despite to
 Dysyer, 74/513, desire
 Eclippid, 183/356, *pp.* eclipsed
 Ee, 209/1134, *sb.*; 212/1228, eye
 Egall, 55/6, *adj.* equal
 Ekes, 176/138, *pr. s.* increases.
 A.S. *ecan*
 Emende, 1/23, *vb.* amend, correct
 Emme, 100/1172, *sb.* uncle. A.S. *eam*
 En-abyte, 80/683, *vb.* dress, array
 Enhanse, 58/111, *vb.* raise, advance; 'enhansyd,' 132/2056
 Enrytawns, 133/2075, *sb.* inheritance
 Ensalue, 202/916, *vb.* embalm
 Entone, 221/1498, 212/1228, sing
 Erber, 76, *sb.* garden
 Ermony, 226/1620, *sb.* harmony, melody
 Ewyr, 83/774, *adv.* ever
 Exsport, 72/458, *vb.* expel, drive out
 Eylytt, 113/1545, ails, troubles
 Fakown, 90/942, *sb.* falcon
 Fantasticall, 222/1545, *adj.* fanciful, "fancy-bred"
 Fathyrod, 89/904, *sb.* Fatherhood
 Favorows, 90/942, 91/9481, *adj.* well-favoured, handsome
 Faworus, 80/673, desirous
 Faytors, 60/145, *sb.* wretches, rascals
 Fectually, 79/643, *adv.* in truth
 Fegetyff, 66/318, *adj.* fugitive, slippery
 Felishipe, 202/924, *sb.* company.
 "A Felischippe. *Consortium,*

- societas, et cetera: vbi a company.* *Cathol. Anglicum.*
 Fell, 172/18, *adj.* cruel, furious
 Felle, 75/535, *vb.* fell
 Felle, 115/1615, *adj.* many. A.S. *feol*
 Femynyte, 57/71, *sb.* the good qualities of a woman
 Fles, 106/1351, *sb.* fleece
 Flyth, 111/1507, *vb.* flight
 Fode, 90/942, *sb.* lit. woman, hence wife. Fodys, 91/948, *pl.*
 Fon, 221/1500, *pp.* found
 For, 2/44, *prep.* in spite of
 For, 60/141, *prep.* to prevent
 For-gon, 129/1974, *pp.* lost
 Forse, 160/608, *pr. pl.* make or think of importance, regard
 For-thy, 215/1317, *conj.* therefore
 Founyd, 152/393, *adj.* foolish
 Frangabyll, 66/320, brittle
 Fray, 2/39, *vb.* storm, rage
 Fray, 91/968, *sb.* fear, terror
 Freell, 88/888, *adj.* frail, sinful, weak [persons]
 Freelnesse, 146/200, *sb.* frailty, weakness
 Frelty, 215/1316, *sb.* frailty, weakness
 Fresse, 90/942, *adj.* fresh, fair
 Frest, 91/971, *adv.* at first, before
 Frett, 112/1529, *vb.* grieve, pain, torture, tear to pieces
 Fretth, 84/786, *sb.* fretting, grief
 Fryst, 103/1272, *adv.* first
 Fulfyllyd, 57/74, *vb.* filled

 Galonga, 67/339, *sb.* (?) galingale
 Garlement, 27/16, ornament
 Garre, 202/901, *vb.* cause. "To gar. *Compescere, cogere, et cetera.*" *Cathol. Anglicum.*
 a Gentleman's servant, 30/90
 Govele, 160/604, *sb.* usury. "Gowle or vsury. *Usura, fenus.*" *Prompt. Parv.*
 Gramercy, 185/410, *sb.* great thanks, gratitude. *Fr. grand merci*
 Grates, 146/190, *sb. pl.* than'ks, gratitude
 Gravid, 200/853, *pp.* buried. "To Graue: *vbi.* to Bery." *Cathol. Anglicum.*
 Gravnt, 123/1805, agreement; 125/1873, desire, pleasure (?)
 Grawous, 65/293, *adj.* grievous, heavy
 Grobbe, a ship's boy, 107, 125; 119/1717
 Grogly, 75/549, *a.* (?) ugly
 Grom, 73/489, *sb.* person, man
 Grome, 72/478, *sb.* ? name of a place
 Gromys, 75/549, *sb.* men, persons
 Gronddar, 66/326, *sb.* foundation
 Grooth, 56/38, *vb.* (?) grow, or 'grooch', grumble, murmur
 Growell, 99/1155, *sb.* gruel
 Grudge, 3/70, *vb.* grumble, murmur
 Gyddyn, 129/1982, *vb.* guide, govern
 Gyldyr, 72/478, *sb.* guelder
 Gyn, 90/934, *vb.* begin
 Gynnyt, 126/1897, *pr. s.* begins
 Gyntely, 140/16, *adv.* finely, grandly

 Hals, 83/745, *sb.* neck. A.S. *heals*
 Halse, 67/347, *vb.* embrace
 Halsyd, 131/2031, *pp.*; 141/44, saluted, greeted, welcomed
 Hape, 192/628, *sb.* happiness, good
 Harbarow, 107/1398, *sb.* shelter, refuge
 Harlettes, 59/127; Harlottes, 56/27, *sb.* low wretches, villains
 Harrow, 91/963, *interj.* the old Norman exclamation calling for assistance
 Havns, 130/2007, *vb.* raise, carry up (see 'in-hansyd,' 'enhance')
 Hawkyn, Acolyte of the priest of Maryll, 99/1143
 Haylsinge, 196/744, *sb.* salutation, greeting
 Hayr, 144/159, *sb.* heir
 Hegges, 101/1198, *sb.* hedges
 Hele, 122/1790, *sb.* safety
 Helefull, 142/89, *adj.* wholesome
 Hell harrowd, p. 91
 Her, 80/669, *sb.* hair
 Here, 98/1124, *pron.* their
 Herod, King, p. 3, &c.; his death, p. 16; p. 59, 103
 Herod's Philosopher, p. 60
 Herrowe, 150/325, *int.* haro! a cry for help
 Hestes, 57/52, *sb.* behests, commands

- Hight, 150/334, 1 *pr. s.* am named
 Ho, 93/1015, *pron.* who
 Hof! 73/491, ho!
 Holborn Quest, the, 165/773, p. 163
 Holy Ghost, the, p. 38
 Holy Land, p. 119
 Home, 101/1226, *vb.* hum
 Hort, 91/965, *pl. pl.* (?) hurt
 Hossell, 133/2081, *vb.* administer
 the holy communion to. A.S.
hustian, 134/2087
 Hosteler, p. 30, ostler
 Houkkyn, 99/1160, *vb.* toy, copulate
 Hurde, 159/584, *vb.* hoard
 Hye, 209/1132, *sb.* haste
 Hyr, 112/1524, *pron.* their
 Hyrrer, 68/377, *pron.* her
 Hyth, 123/1822, *pp.* named, called.
 A.S. *hatan*
- Idols burnt at Marcyll, p. 113
 a Jew, p. 88
 Ileasant, 73/505, *adj.* elegant
 Illumynows, 78/623, light-giving
 In-devre, 64/292, *vb.* endure
 Indeyn, 195/730, *adv.* unworthily,
 undeservedly. Lat. *indigne*
 Inflventt, 97/1096, inflowing
 Inhansyd, 131/2023, raised up
 Innumerabyll, 97/1100, impossible
 Inspeccyon, 124/1851, inspection
 Intere, 221/1501, *adj.* earnest,
 hearty
 Interlye, 198/828, *adv.* heartily,
 earnestly. "Enteyrly. *Intime*."
Cathol. Anglicum. "He praythe
 the enterly." *Gesta Romanorum*,
 p. 171.
 Invre, 134/2102, *adj.* practised
 Irke, 213/1252, *vb.* to be grieved or
 weary. "To Irke. *Fastidire*,
tedere, *pigere*." *Cathol. An-*
glicum.
 I-wise, 203/937, *adv.* assuredly,
 certainly. A.S. *gewis*
 Ielopher, 106/1363, *sb.* gillyflower
 Jesus prophesies his sufferings and
 death, 87; raises Lazarus, 89;
 appears to the Maries after his
 resurrection, 95. See p. 54, 219,
 222
 Iorourry, 161/939, *sb.* (?) swearing,
 or jurying, serving on juries (to
 give false verdicts)
- Joseph, Christ's reputed father, p.
 10, 17
 Joseph of Arimathea, p. 172
 Iudeon, 106/1351, Gideon
- Kelle, 74/520, *sb.* (?) prostitute :
 compare 'collet'
 Kente, 177/156, *pp.* known
 Kepe, 120/1728, *sb.* care, thought
 Kepit, 181/286, *pp.* cared, thought
 Kertelys, 145/164, *sb. pl.* kirtles,
 gowns
 Keyle, 174/76, *vb.* cool, assuage.
 A.S. *celan*
 Kings of the Flesh, the World and
 the Devils, p. 66
 Knett, 57/58, *vb.* knit, involve
 Knett, 57/77, *pl. s.* joined, united
 Knette, 146/196, 1 *pr. s.* knit,
 crinkle, my brows
 Knowledge, 87/868, *vb.* acquaint,
 tell
 Kyd, 63/230, *pp.* known
- Laberyd, 123/1823, *pp.* workt,
 caused to go or wander (labour)
 Lace, 159/580, *vb.* entangle, in-
 volve
 Lad, 56/43, *sb.* common men
 Lak, 145/165, *imp. pl.* blame
 Langbaynes, 61/190, *sb.* (?) long-
 bones
 Lase, 73/497, *sb.* binding, ornament
 Lasyd, 140/16, *pp.* laced, fastened
 Lave, 125/1857, *sb.* law
 Lawly, 226/1616, *adv.* lowly, hum-
 bly
 Lazarus, his Death and Raising,
 p. 53, 54
 Lechery, a character, p. 71
 Led, 93/1015, *sb.* lid, cover
 Lef, 201/873, *vb.* live
 Lem, 55/13, *sb.* limb
 Lere, 74/527, *vb.* teach
 Lesinge, 222/1546, *sb.* lie. A.S.
leasung
 Letificacion, 2/26, joy, rejoicing
 Lewyn, 132/2043, *sb.* lightning
 Locucion . . . speech
 Lordeynnes, 61/189; 83/741, *sb.*
 wretches, rascals. "A lurdane,
ubi. a thefe." *Cath. Anglicum*.
 See Loselles.
 Lore, 150/326, 1 *pr. s.* am lost

- Loselles, 61/190, *sb.* lazy, rascally fellows. "Lorel, or losel, or ludene (lordayne S. lurdeyn P.). *Lurco.*" *Prompt. Parv.*
 Loue, 226/1616, *vb.* praise, worship
 Lowt, 226/1616, *vb.* bow to, worship
 Lowte, 56/43; 90/926, *vb.* bow
 Lucense, 82/715, *sb.* light
 Lucifer, p. 179
 Lure, 216/1337, *sb.* decoy, trap, the Cross
 Lyfeloll, 58/87, *sb.* livelihood
 Lyll, 103/1265, likely
 Lynne, 76/558, *vb.* cease [to lead]
 Lyth, 84/768, 774, *sb.* light
 Lytturall, 52/658, of letters, of literature
 Lytynnyd, 92/975, *pp.* lightened, emptied
 Lyve, 58/91, *vb.* live

 Mahondes, 60/142, *sb.* Mahound, Mahomet
 Mallesse, 172/20, *sb.* malice
 Malyng, 70/434, Malyngny, 70/428, *adj.* evil, malign
 Mament, 113/1554, *sb.* idol
 Mancyon, 110/1461, stay, dwelling
 Marcyll, the King and Queen of, Idols of, p. 54
 Mare, 189/510, 2 *pr. pl.* destroy, upset. A.S. *merran*
 Margaretton, 67/339, *sb.* pearls
 Margente, 180/273, *sb.* margin, vacant space
 Maries, the three at the tomb of Jesus, 93; Jesus appears to them, 95
 Marre, 56/39, *vb.* destroy
 Marry, 61/192, *pp.* destroyed
 Martes, 64/257, (?) Mars
 Martha, p. 58, 65, 83, 86, 88
 Mary, Christ's reputed Mother, p. 11, 17, 186
 Mary Magdalene, a Play in 2 Parts, p. 53
 Mary Salome, p. 93, 97, 173
 Mary the mother of James, p. 92, 97, 173
 Mase, 159/581, *pr. s.* makes, causes
 Mawt, 72/476, *sb.* (?) Malta
 May, 170/416, *sb.* maid
 Mell, 93/1003, strife, trouble
 Melleflueus, 85/794, mellifluous

 Memoryall, 98/1134, memory, remembrance
 Mene, 160/620, *sb.* a contralto, or counter-tenor voice
 Menyver, 140/16, *sb.* fur of the ermine mixed with that of the weasel
 Mercury, another Devil, p. 44
 Merrorys, 57/73, *sb.* (?) shinings, graces, beauties
 Messenger, p. 59, 62, 63
 Mesure, 114/1582, moderation
 Metyest, 53/3, *adj.* most meet, fitting
 Meyn, 180/255, *sb.* means, way
 Midland Dialect, p. 53, 170
 Mind, a character, and her 6 Retainers, p. 138
 Mo, 57/80, *adj.* my
 Mold, 123/1812, *sb.* earth
 Monument, 89/894, *sb.* tomb, sepulchre
 Monyment, 204/964, *sb.* tomb, grave
 A *Morality of Wisdom or Christ*, p. 137
 Morell, 99/1155, (?) a man's name
 Moryd, 97/1099, *pp.* rooted, firmly fixed
 Mosed, 151/348, *pp.* mased, bewitched
 Mot, 215/1329, *sb.* a spot, fault
 Moteryng, 59/128, *sb.* muttering, grumbling
 Mown, 69/392, *vb.* may, can
Mundus, King of the World, p. 66, 76
 Mynstate, 189/518, *sb.* minute
 Mynstrelly, 98/1141, minstrelsy
 Myscheffe, 173/61, *sb.* misfortune

 Nemyows, 87/857, *adj.* exceeding
 Nevyn, 66/315, *vb.* mention, declare
 Nicodemus, p. 184
 Noe, 106/1351, Noah
 Non, *passim*, none, no one
 Northumbrian and Midland dialects, p. 170
 Noyose, 193/650, *adj.* hurtful, harmful
 Noyttment, 79/640-1, ointment
 Nymyos, 97/1112, *adj.* exceeding.
 Lat. *nimum*

- Nysete, 162/653, *sb.* folly, foolishness
- Oble, 131/2019, *sb.* a kind of wafer-cake, sweetened with honey. It was the usual name for the consecrated wafer in the Mass
- On, 82/718, *a.* one
- On-clypsyd, 106/1349, *adj.* un-eclipsed
- Oncuryd, 84/769, *pp.* uncovered, taken away the covering of
- On-quarte, 84/779, *adj.* unheated, dismayd, troubled, in pain
- Onymentes, 80/668, *sb.* ointments
- Oppresse, 135/2111, (?) suffer, be cast away
- Opteyn, 61/182, *vb.* hold a place, prevail
- Ore, 56/38, *conj.* or
- Os, as, p. 170
- Ouer-awe, 193/653, *adv.* = *overal*, everywhere. "*Overalle: passim, ubicunque, est genus loquendi ubique.*" *Cathol. Anglicum.*
- Ough, 146/190, 1 *pr. s.* owe
- Owjt, 80/660, *pt. s.* owed
- Pacyfycal, 114/1593, peaceable
- Pageant-waggon, its 2 stages, p. 130, 135
- Pakke, 99/1154, *sb.* pack
- Panne, 83/738, *sb.* (?) pan (of pitch)
- Parfre, John, p. 24
- Passyve, 204/962, *adj.* suffering
- Paul, the Conversion of, p. 27
- Pay, 91/960, *sb.* pleasure, pleasing
- Pencawnt, 73/496, *adj.* hanging, loose
- Perhennuall, 79/637, perennial, constant
- Perplyxcyon, 130/1986
- Perswade, 129/1977, take away(?)
- Pertely, 62/206, *adv.* openly, publicly
- Pese, 75/535, *sb.* cup
- Pesyn, 189/533, *sb.* poison
- Phy, 95/1068, *vb.* (?) fie, trust
- Pilate, p. 63, 87
- Pitture, 151/350, *vb.* picture, image
- Players, names of the, p. 23, 26, 54, 138, 170
- Plejeavns, 104/1304, *sb.* pleasure
- the Poet who speaks the Prologue and Epilogue, p. 1, 22, 26
- Ponderite, 179/217, *pt. s.* (?) weighed pondered
- Purchase, 55/22, *vb.* obtain, gain
- Porchasyd, 81/689, *pp.* obtained, gained
- Porvyowns, 77/582, *sb.* providing
- Poste, 113/1559, *sb.* power
- Potyt, 72/458, *vb.* put; 78/606, (?) strive
- Povnse Pylat, 87/862, Pontius Pilate
- Pregedyse, 63/234, *sb.* violence
- Preors, 98/1137, *sb.* prayers
- Pretende, 96/1076; 133/2073, *vb.* go before, proceed
- Priest, a heathen, p. 99, 113
- Prommyssary, 63/237, *sb.* deputy
- Provost, in a play, p. 59, 104
- Provostycacyon, 60/163, *sb.* regency, vice-gency
- Pryse, 70/417, *sb.* prize: *beryt þe pryse*, bere þe pryse, 72/472, take first place
- Pver, 125/1859, *adj.* pure
- Purfyled, 140/16, *adj.* trimmed, edged or embroidered
- Purpete, 81/710, *sb.* (?) special care, or pure pity
- Pynsynesse, 78/606, *sb.* pensiveness
- Pyrked, 68/358, *adj.* proud, elated. See Halliwell, s. v. *Perk.*
- Pystull, 104/1313, *sb.* epistle, letter
- Quell, 99/1168, *vb.* kill. A.S. *cwellan*
- Quesson, 80/662, *sb.* question
- Qwat, 102/1249, what
- Rage, 105/1331, *sb.* haste, hurry
- Ragnell and roffyn, 101/1200
- Raphael the Angel bids many go and convert the land of Marcyll, p. 107
- Readers of an acted Play, 136/2143, p. 170
- Rebon, 110/1465, *sb.* (?) rebound, answer, insolence
- Recure, 66/311; 79/6251; 211/1202, *vb.* recover, redeem
- Reddure, 114/1580, *sb.* violence
- Rede, 122/1793, *sb.* guide, counsellor

- Rede, 115/1616, 1 *pr. s.* advise
 Refreynne, 97/1116, *vb.* (?) restrain themselves
 Releff, 56/41, *vb.* free (from harm or responsibility)
 Rem, 59/114; Reme, 59/125, *sb.* realm
 Reporte, 176/133, 1 *pr. s.* urge, argue, declare
 Reportur, 133/2084, *sb.* report
 Reprefte, 56/40, *sb.* punishment
 Rese, 61/180, *vb.* rise
 Resowndable, 89/904, able to be heard
 Restoratyf, 79/651, *sb.* restoration, repayment
 Resun, 93/1024, *pp.* risen
 Reynd, 96/1083, pull, pluck
 Rofe, 91/970, *vb.* were riven, split
 Rome, the Emperor of, p. 55, 59, 104
 Rownd, 73/495, *vb.* whisper, chat
 Rud, 206/1030, *sb.* rood, cross
 Rvfull, 93/1020, *adj.* rueful, sad
 Ruthe, 149/316, *sb.* pity
 Ryte, 59/130; Ryth, 59/126, *sb.* right
 Rythewys, 88/889, *adj.* righteous
 Ryve, 145/175, *vb.* rive, destroy
- s, 2 & 3 *sing.* in, p. 170
 Sadd, 215/1328, *adj.* weighty, of weight. "Sadde. *Solidus, fir-mus.*" *Cathol. Anglicum.*
 St. Andrew, p. 213
 St. John, p. 94, 187; and St. Peter, p. 94, 123, 209
 Sakor, 133/2068, 1 *pr. s.* consecrate
 Satan, Prince of the Devils, p. 66, 68, 76
 Saul, after Paul, p. 27, 33, 46
 Save, 132/2051, 1 *pt. s.* saw, have seen
 Sawen, 87/852, *vb.* save
 Seduet, 82/716, *pp.* seduced, led away
 Segnyte, 195/723, 2 *pt. pl.* assigned, committed
 Sembled, 69/403, *pp.* met, assembled
 Semle, 63/240, *adj.* seemly, handsome
 Sensuality, a character, p. 80
- Sentelles, 104/1311, 1315, (?) for sentence, intelligence
 Sepoltur, 87/844, sepulchre, tomb
 Serybyl or Serybb, p. 55
 Sese, 118/1688; 128/1958, endow, put in possession, give seisin
 Seth, 143/122, *sb.* a full seth = full aseth, full satisfaction
 Sette, 97/1104, *sb.* city
 Seyld, 99/929, *adv.* seldom
 Shep, 106/1351, *sb.* ship
 Sheppyng, 107/1392, *sb.* ship
 Shewyng, 116/1621, vision
 Shipman or Captain in a play, p. 54
 Sho, she, p. 170
 Shower, 86/822, *sb.* struggle, pain
 Shuyd, 58/86, *pp.* showed
 Simeon the priest, p. 16
 Simon the Leper, p. 77
 Skreptour, 61/171; Skryptour, 61/179, *sb.* Scripture
 Soferous, 87/864, *sb.* suffering
 Sokor, 65/286, *sb.* succour, help
 Soleyne, 159/579, *adj.* (?) alone, singular, unique
 Sond, 62/214, *sb.* message. "Sond or sendyng. *Missio.*" *Prompt. Parv.*
 Sond, 111/1504, *sb.* word, order
 Sond, 109/1439, *sb.* land, shore
 Sops in wine, 75/536
 Sote, 1/13; 90/1071, *adj.* sweet
 Sottes, 62/203, *sb.* fools
 Sowket, 192/625, *pt. s.* sucked
 Sowth, 83/743-4, *sb.* (?) sawt = assault, attack
 Sowth, 66/307, *pp.* sought
 Spece, 132/2060, *sb.* speech, words
 Spece, 96/1072, *sb.* (?) view, from Lat. *aspicio* (?)
 Speceows, 78/628, special, particular
 Spyll, 146/215, *vb.* be ruined, fail
 Spynys, 131/2024, *sb. pl.* thorns, thickets
 Stableman or Ostler, p. 30
 Stanzas, two plays in 8-line, p. 1, 137; a play in 7-line, p. 25; a play mainly in 8-line, p. 171: see too, p. 53, at foot.
 Starte, 218/1417, *sb.* time. "Styrt, or lytyl whyle (lytyl qwyle, A.). *Momentum.*" *Prompt. Parv.*
 Steryng, 144/153, *sb.* stirring, incitement

- Stey, 96/1077, *vb.* ascend
 Steyyd, 105/1341, *vb.* ascended
 Stooddes, 93/1018, *sb.* moment, time. A.S. *stund*
 Streytiness, 58/97, *sb.* hardship
 Stronkg, 93/1002, *adj.* strong, violent
 Strytt, 70/426, *adj.* straight
 Styffe, 130/1997, *vb.* (?) *stryffe* = strive
 Style, 116/1637, *sb.* steel. A.S. *style*
 Stynte, 212/1240, 1 *pr. s.* stop, cease
 Syntt, 123/1807, *sb.* allowance, bargain, agreement
 Subjectary, 83/752, subject, thrall
 Subjugal, 55/7, *adj.* subject
 Sudare, 95/1049, *sb.* napkin, kerchief. It occurs in exactly the same meaning in Wyclif's version of John xx. 7
 Sue, 75/532, *vb.* follow
 Suspiratione, 173/64, *sb.* sighing. Lat. *suspirationem*
 Suthe, 188/500, *adv.* truly, with truth
 Swertt, 84/780, *adj.* black
 Syest, 95/1061, sighest
 Syn, 86/830, *conj.* since
 Syamver, 106/1361, *sb.* (?) Fr. 'Cinnabre': m. Cynoper, Vermillion, Sanguinarie . . . a soft red and heauie stone found in Mines.' Cotgrave.
 Sypressc, 139/1978, *sb.* Fr. 'Cyperre': m. Cyperus, or Cypresse, Galingale (a kind of reed).—Cotgrave. A sweet herb, a sweet person
 Syrus, Lazarus's father, p. 56, 64
 Syyn, 129/1973, *vb.* sigh
 Syyng, 57/63, sighing
 Tapyrnakyll, 106/1352, *sb.* tabernacle, vessel
 Tasppysster, 73/495, *sb.* barmaid
 Taverner, in a Play, p. 72
 Tawth, 102/1259, taught
 Tayve, 172/38, *adj.* (?) decaying
 Tene, 71/438, *vb.* injure, annoy
 —th constantly used for —ght, as *lyth*, light, *nyth*, night, *myth*, might, &c.
 Thar, 139/1437, *impers. vb.* need. A.S. *þearf*
 Þen, 82/732, *pron.* that
 Therkenesse, 81/689, *vb.* darkness. "Therkenesse or derkenesse. *Tenebre, Caligo.*" *Prompt. Parv.*
 Tholit, 181/276, *pp.* suffered, endured. A.S. *þolian*
 Thrall, 175/108, *adj.* miserable, mean
 Threst, 115/1614, *sb.* thirst
 Thruste, 179/215, *sb.* thirst, desire
 Thrustide, 179/214, *pl. s.* thirsted for. A.S. *þyrstan*
 Thrustye, 178/210, *adj.* thirsty. A.S. *þurstig, þrystig*
 Thryst, 73/492, *sb.* thirst
 Thyrlite, 180/268, *pp.* pierced. A.S. *þyrlian*, Eng. *drill*
 Tiberius Cæsar, p. 55, 59
 Tidiose, 208/1079, *adj.* anxious, impatient
 Till, to, with the infinitive, p. 170
 To-brost, 91/966, *pp.* broken to pieces
 Ton, 197/783, *sb.* tun, vessel
 Toukkyng, 91/969, *sb.* touching, touch
 Treyte, 171/3, *sb.* treatise, little piece
 Tripident, 2, *stage direction*, let them dance
 Trossyd, 89/910-11, *adj.* bound, wrapped
 Trott, 76/555, *vb.* (?) shake
 Trotte, 71/438, *vb.* hasten, hurry off
 Tyr, 60/158, Tyre
 Understanding, a character, and her 6 Jurors, p. 138
 Veruens, 96/1093, *sb.* fervency
 Very, 3/76, *adj.* true, real
 Virginite, 191/589, *sb.* chastity, purity of life. Often applied, as here, to males as well as females
 Vysered, 165/726, *adj.* wearing a visor or mask
 Vyser, 166/754, *sb. pl.* visors, masks
 Wall, 124/1848, *vb.* (?) dwell
 Wardly, 152/405, *adv.* carefully

- Waryacyon, 123/1815, *sb.* variation, or (?) opposition
 Waryovns, 130/2005, *sb.* variance, disagreement
 Watkyn, a Messenger, p. 4, 6, &c.
 Wawys, 89/829, *sb.* waves
 Weepers in black at a burying, 86/835-7
 Went, 68/376, *pp.* gone
 Wentt, 96/1079; 116/1629, *vb.* thought, weened
 Werely, 80/675; 122/1791, *adv.* verily, assuredly
 Weryauns, 58/92, *sb.* variance, change
 Weryfyyt, 61/178, *vb.* verifies, confirms
 Weryous, 56/36, *adj.* troublesome
 Wete, 95/1059; 123/1817, *vb.* know
 Wetty, 102/1250, *adj.* learned
 Whan, 150/346, *adv.* ay whan = every when, ever, always
 Whanhope, 81/694, *sb.* despair
 Whantite, 192/621, *sb.* quantity
 Whatt-so-mewer, 102/1235, whatsoever, whatever: the pronunciation *whatsoever* is not uncommon amongst the lower classes
 Wher, 68/368; 104/1288, *vb.* were
 Whit, 199/850, *vb.* requite, repay
 Whytly, 68/376, *adv.*; wygth, 68/227, quickly, speedily
 Will, a character, p. 138; her 6
 Women or Retainers, p. 161-7
 Wisdom or Christ, a Morality of, p. 137
 Wod, 2/39, *adj.* mad, furious
 Wolunte, 55/3, *sb.* will
 Wonddyn, 55/23, *adj.* enveloped, wrapped, and so, protected
 Wonde, 115/1609, turn, refuse
 Woo, 66/311, *pron.* who
 Word, 56/31, *sb.* world
 Wordely, 141/51, *adj.* worldly, earthly
 Wos, *pron.* whose
 Woydyt, 115/1618, *pr. s.* goes out
 Wrake, 68/380, *sb.* harm, injury
 Wreche, 72/469, *sb.* harm
 Wrowth, 79/631, *pp.* wrought, done
 Wry, 163/669: (?) read 'malewry', mishap, misfortune: Fr. *malheur*
 Wryng, 108/1409, *vb.* turn and twist about in pain
 Wyan, 72/479, *sb.* Guienne
 Wycys, 90/1083, *sb.* vices
 Wyhylls, 68/377, *sb.* wiles
 Wylddyng, 57/59, *sb.* wielding, command
 Wylddyng, 124/1832, *sb.* power, wielder
 Wyre, 94/1027, *sb.* doubt. "Awere or dowte. *Dubium, ambiguum, perplexus.*" *Prompt. Parv.*
 Wys, 89/895, guide, show
 Wytory, 134/2095, victory
 Wytyst saff, 78/624, *vb.* vouchsafest
 Xall, 56/41, &c., shall; þou xall, 100/1176
 Xuld, 132/2036, &c., should
 Xulddes, 99/1163, *vb.* shouldst
 Yee-lyd, 102/1237, *sb.* eye-lid
 Ynge, 102/1242, *adj.* young
 Yrkit, 175/111, *impers. pt.* grieved
 Ywys, 67/338, *adv.* assuredly
 Yye, 98/1124, *sb.* eye
 Yys, 79/640-1, *sb.* eyes
 ʒaf, 122/1799, *conj.* if
 ʒaf, 135/1343, *vb.* gave
 ʒede, 92/975, *pp.* gone. A.S. *eode*
 ʒen, 114/1577, *sb. pl.* of eyes, ʒen *sucke* = ʒearning(?)
 ʒenzybyr, 67/343, *sb.* ginger
 ʒepe, 165/724, *adj.* active, careful. A.S. *geap*
 ʒode, 105/1324, *vb.* went
 ʒonglinge, 202/895, *sb.* young child, infant
 ʒyng, 73/503, *adj.* young

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